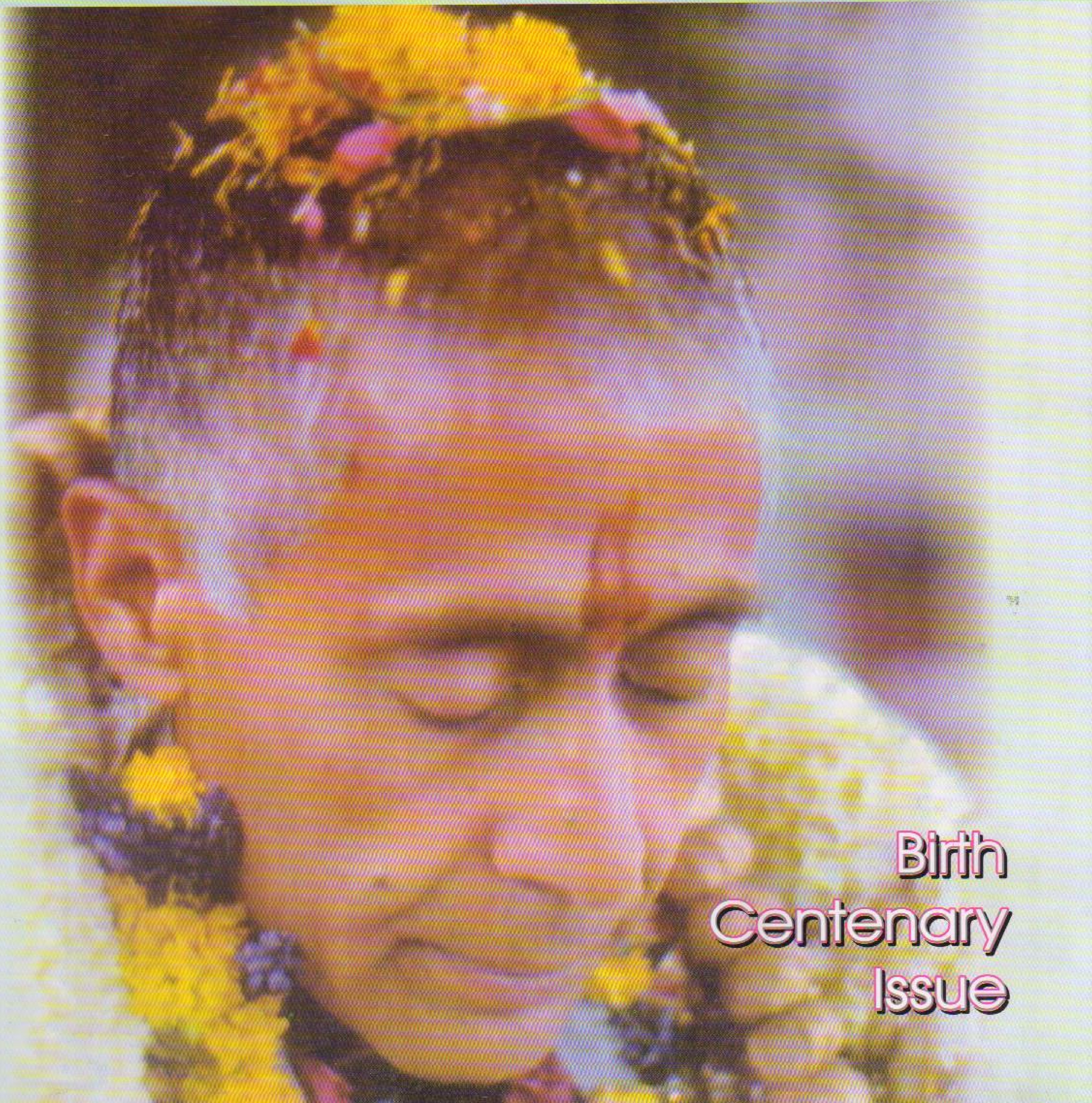
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मालिनी

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April-June 2007



Birth Centenary Issue

International Seminar on Kashmir Shaivism at Jammu

Day One: March 17, 2007


Welcoming the Chief Guest Lt. Gen. (Retd.) S.K. Sinha, Govenor, Jammu & Kashmir


Lt. Gen. (Retd.) S.K. Sinha lighting the ceremonial lamp


Welcome Address by George v. Barselaar


Shri M.K. Kaw presenting the Keynote Address

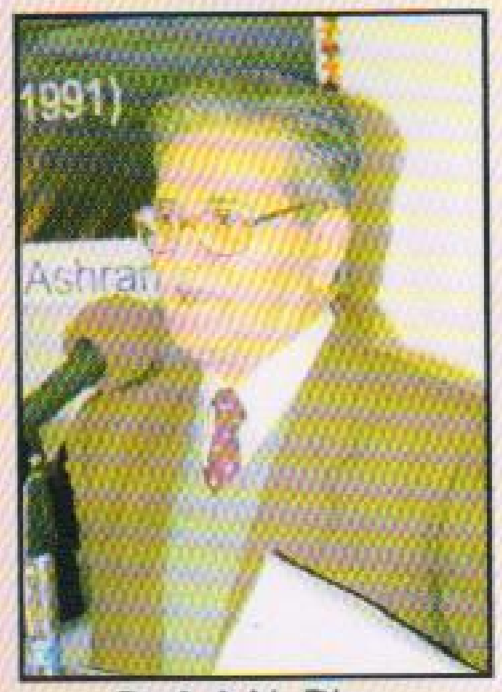

Lt. Gen. (Retd.) S.K. Sinha,releasing audio Cds


The Chief Guest addressing the inaugural session


Secretary/Trustee Ishwar Ashram Trust, Shri I.K. Raina presenting memento to the Chief Guest

Seminar in progress. Presenting their papers are:


Prof. Makrand Pranjape


Prof. A.N. Dhar


Dr. Sangeeta Sharma


Prof. Jagir Singh


Shri Moti Lal Pandit


Shri V.N. Jotshi


Shri Shailendra Gulhati


Dr. Meera Rastogi


Arohi Sangeet Vidyalaya presenting devotional music


A view of the audience

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CONTENTS

Cover: Ishwarswaroop Swami Lakshmanjoo in Samadhi on birthday

editorial

Marked by deep faith and devotional fervour; the celebrations of Ishwarswaroop Swami Lakshmanjoo's birth centenary are now approaching their conclusion. Of the various programmes organized by the Ishwar Ashram Trust during the year-long celebrations, three international seminars on Kashmir Shaivism seemed to have had tremendous impact on the audiences, the last of them having been held at Jammu on March 17-18, 2007. With some of the top scholars in the field making their respective presentations, the seminars not only gave expression to the immense reverence that people have for Swamiji as the greatest modern-day exponent of the non-dual Shaiva tradition of Kashmir, but also proved helpful in creating a greater awareness about its different aspects.

As we all know, Swamiji as a master of its scriptural as well as oral traditions directed all his efforts during his life on this earth towards making the basic concepts of non-dual Kashmir Shaivism comprehensible for everyone in the world. For decades he continuously contributed towards this end through his numerous discourses, lectures, talks and exegetical writings in Hindi, English and his native Kashmiri, sharing his deep insights and encyclopaedic knowledge of its tenets and doctrines with scholars as well as laymen. As a result, today there is a growing interest throughout the world in studying, analyzing and interpreting what Kashmiri Shaiva philosophy has to say about basic existential questions that men and women have asked throughout the ages. The philosophy, with its emphasis on exploring the nature of reality as consciousness seems to be particularly suited to the modern man's temper and approach to things.

Writing in 1989, Paul Eduard Muller-Ortega, eminent scholar of Kashmiri non-dual Shaivism, says that "there have evolved three foci of research on the tradition", in the recent decades: India, France, and Italy. To these may be added with certainty names of the U.S., Germany, Britain and several other countries where scholars of eminence have been devoting years of "study and research to the tradition". Much of this has come about due to the role that Swami Lakshmanjoo played in its propagation and popularization. It is, therefore, of great significance that audio and video cassettes of Swamiji's discourses on various Kashmir Shaiva texts were painstakingly prepared by the Universal Shaiva Fellowship (U.S.) and the Ishwar Ashram Trust and released during the seminars. These expositions are bound to further enhance the understanding of these seminal texts of the tradition. It will be important to note that Swamiji delivered some of these discourses during the very last years of his earthly life.

While these cassettes and publications will be greatly helpful is carrying forward the greatlegacy that Swamiji has left behind, we have also reason to be encouraged by the prospect of the establishment of a Chair devoted to Swami Lakshmanjoo at the proposed Mata Vaishno Devi University. The announcement about the Chair was made in his inaugural address at the seminar at Jammu by the Governor of Jammu and Kashmir, Lt. General (Retd.) S.K. Sinha as the Chancellor of the university. We at Malini welcome this development in this birth centenary year wholeheartedly.

Jai Gurudev!

संपादकीय

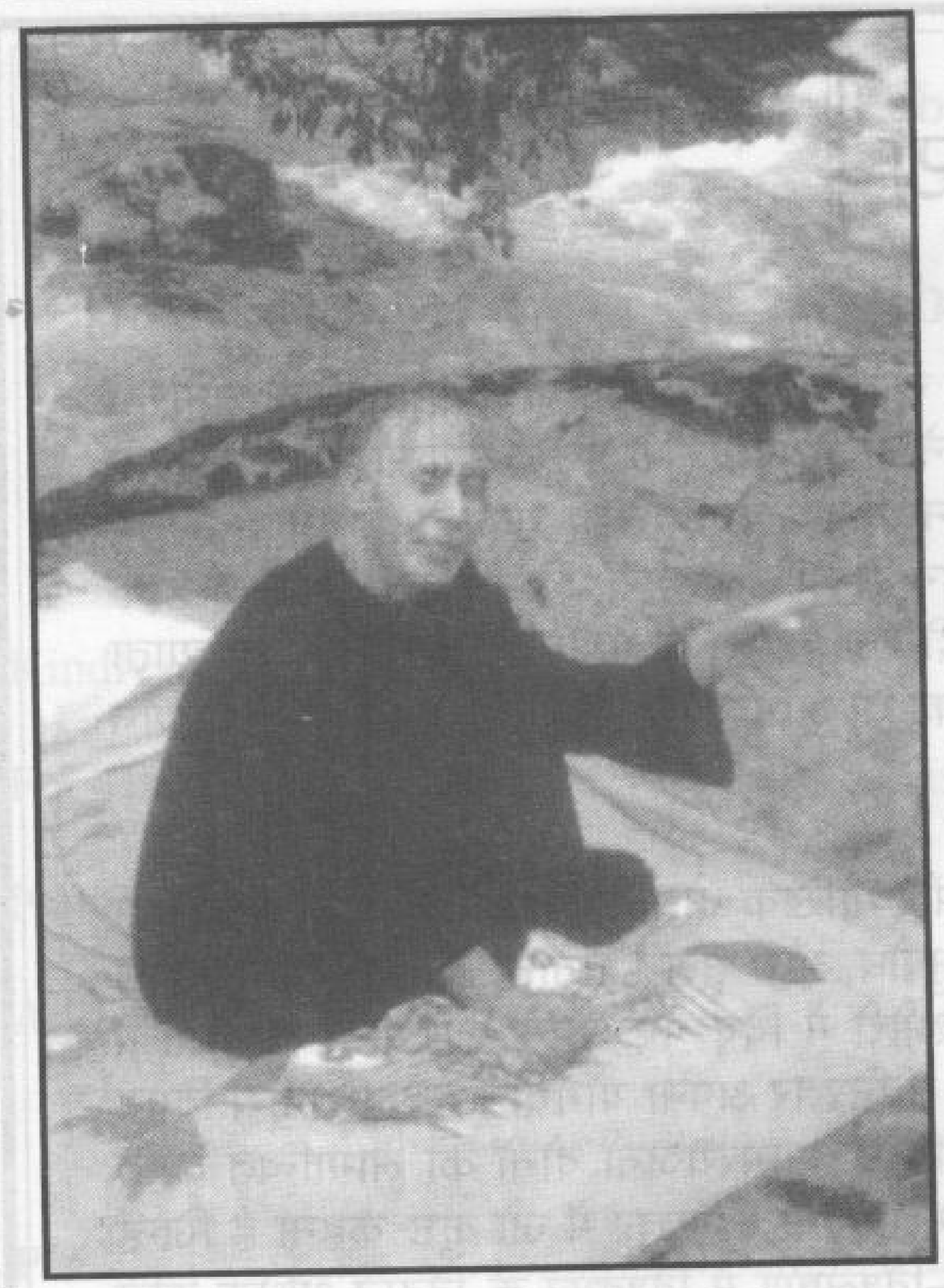
गहरी आस्था और भक्ति–भावना से मनाया जा रहा ईश्वरस्वरूप स्वामी लक्ष्मणजू का जन्म शतवार्षिकी समारोह अब समाप्त होने जा रहा है। ईश्वर आश्रम ट्रस्ट द्वारा किये जाने वाले वर्ष भर के इन कार्यक्रमों में कश्मीर शैव दर्शन पर आयोजित तीन अंतर्राष्ट्रीय संगोष्ठियां जन–हृदय पर अपना विशेष प्रभाव छोड़ चुकी है। इनमें से अंतिम गोष्ठी का आयोजन, 17–18 मार्च, 2007 को जम्मू में किया गया। इन संगोष्ठियों द्वारा, जिनमें इस विषय–क्षेत्र के कुछ शीर्षस्थ विद्वानों ने अपने आलेख प्रस्तुत किए, कश्मीरी अद्वयवादी शैव परंपरा के महानतम आधुनिक व्याख्याता के रूप में स्वामी जी के प्रति लोक–हृदय की अपार सम्मान–भावना को तो अभिव्यक्ति मिली ही, साथ ही इस दर्शन के विभिन्न पक्षों के बारे में लोगों की जागरूकता में भी वृद्धि हुई।

जैसाकि सभी जानते हैं, कश्मीरी अद्वयवादी शैव दर्शन की शास्त्रीय और मौखिक दोनों परंपराओं के अधिकारी ज्ञाता के रूप में स्वामी जी अपने भौतिक जीवन में इसे सभी के लिये सुबोध और सुलभ बनाने के हेतु पूरी तरह से प्रयत्नशील रहे। अनेक दशकों तक हिंदी, अंग्रेज़ी तथा मातृभाषा कश्मीरी में दिए गए अपने व्याख्यानों, वार्ताओं व प्रवचनों और लिखित टीकाओं–वार्तिकाओं के माध्यम से वे इस दिशा में निरंतर अपना योगदान देते रहे। इस विषय में अपनी गहरी अंतर्दृष्टियों तथा विशद ज्ञान द्वारा वे सदा ही विद्वानों तथा सामस्यजनों दोनों को लाभान्वित करते रहे। इसी के परिणामस्वरूप इस दर्शन का अस्तित्व संबन्धी उन मूलभूत प्रश्नों के उत्तर में जो कुछ कहना है जिन्हें स्त्री और पुरुष युगों से पूछते आए हैं, उसके अध्ययन तथा व्याख्या–विश्लेषण में विश्वभर के विद्वान अधिक रुचि प्रदर्शित करने लगे हैं। परमसत की प्रकृति का चैतन्य के रूप में अन्वेषण करने पर यह दर्शन जो जोर देता आया है वह आज के मनुष्य के स्वभाव और प्रकृति के विशेष रूप से अनुकूल है।

कश्मीरी अद्वय शैव दर्शन के प्रखर पश्चिमी विद्वान, पॉल एदुआर्दो म्यूलर–ऑर्तेगा इस विषय में 1989 में लिखते हुए कहते हैं कि इस परंपरा पर अनुसंधान के तीन विशेष केंद्र विगत कुछ दशकों में उभरकर सामने आए हैं। ये हैं–भारत, इटली तथा फ्रांस। इनमें बिना किसी संशय के अमरीका, ब्रिटेन और जर्मनी तथ अन्य कई देशों के नाम भी जोड़े जा सकते हैं जहां प्रख्यात विद्वान इस परंपरा के अध्ययन को लिए अपने जीवन के अनेक वर्ष समर्पित कर रहे हैं। कहना होगा कि इस दर्शन–परंपरा के प्रसार तथा लोकप्रियता की वृद्धि में स्वामी लक्ष्मणजू का विशेष योगदान रहा है। इस दृष्टि से कश्मीर शैव दर्शन के विभिन्न ग्रंथों पर स्वामी जी के व्याख्यानों के अमरीका के यूनिवर्सल शैव फैलोशिप और ईश्वर आश्रम ट्रस्ट द्वारा श्रमपूर्वक तैयार किए दृश्य तथा श्रव्य कैसेटों के विमोचन को भी महत्त्वपूर्ण माना जा सकता है। ये व्याख्याएं निश्चय से इस दर्शन–परंपरा के मूल ग्रंथों को समझने में सहायक सिद्ध हो सकती हैं। इस बात की ओर भी ध्यान देना आवश्यक है कि इनमें से कुछ व्याख्यान स्वामी जी ने अपने भौतिक जीवन के अंतिम वर्षों में दिए थे।

ये कैसेट स्वामी जी द्वारा छोड़ी गई महान वैचारिक धरोहर को आगे ले जाने में हमारे लिए विशेष रूप से सहायक हो सकते हैं। साथ ही यह बात भी काफी उत्साहजनक है कि प्रस्तावित माता वैष्णों देवी विश्वविद्यालय में स्वामी लक्ष्मणजू को समर्पित एक विशेष पीठ की स्थापना की जा रही है। इस बात की घोषणा जम्मू की संगोष्ठी में अपने उद्घाटन भाषण के दौरान ले. जनरल (अवकाश–प्राप्त) एस.के. सिन्हा ने की जो कि इस विश्वविद्यालय के कुलपति हैं। 'मालिनी' की ओर से हम स्वामी जी की जन्मशतवार्षिकी के अवसर पर इस बात का पूरे हृदय से स्वागत करते हैं।

जय गुरुदेव!



Shiva Sūtras

with commentary by

Ishwarswaroop Swami Lakshmanjoo

Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

First Awakening

Sūtras 2.1 — 2.09

In the second awakening of the *Śiva Sūtras*, the author explains the second means of awakening, called *sāktopāya*.[1] The energy with which *sāktopāya* is concerned is not ordinary energy. This energy is the expansion, the commentary, of mantra *vīrya*, the commentary of I-consciousness.

At the end of the first awakening, the author introduced mantra *vīrya* because he wanted the idea to be fully revealed and explained in the second awakening. To illuminate the actual state of mantra *vīrya*, the author first explains the reality of mantra, and then the power of mantra *vīrya*.

The first sutra is the explanation of mantra:

2.1. *cittaṁ mantraḥ*

Mind is mantra.

In this sūtra, there are two understandings of the mind and both are divine. The first understanding is that the mind is the thought of a sacred word. The second understanding is that mind is the thought of a sacred aspirant who is treading on the sacred path.

The Sanskrit word *citta* means "the thought of a sacred word." This thought is said to be the exposition of mantra. "Mantra," therefore, means sacred word. Sacred word is also the rise of worlds and sentences in the internal mind of the aspirant. This is also mantra because this aspirant, like a sacred word, is absolutely purified inside and outside. So the aspirant's mind is mantra and a sacred word also is mantra.

The author now explains this sūtra in these two ways. The world "mind" does not mean what we ordinarily understand by the world "mind." Here, the word mind means "that by which you become aware of supreme consciousness." So this mind is said to be that by which your self is exposed in its fullness. It is *vimarśa*l consciousnessthought in two ways: in *prāsāda mantra* and in *praṇava mantra*. *Prāsāda mantra* is "the mantra of external flow." *Praṇava mantra* is "the mantra of external and internal flow." It is the internal flow in the external world and the external flow in the internal world.

Praṇava is the mantra where both mantras-the mantra *ahaṁ* and *mantra* ma-ha-a-arise. When the mantra *ahaṁ* arises, it is external, and when ma-ha-a arises, it is internal. When *ahaṁ* occurs, it is coming out from your supreme God consciousness and moving to objective God consciousness. This is traveling to objective God consciousness, not the objective world. When you rise from objective God consciousness to your subjective God consciousness, that is the rise of the mantra *ma-ha-a.* So in both ways, these are the states of praṇava.

Prāsāda, on tile other hand, is the state of the sacred word *sauḥ*. It is only external. It is rising from inside to outside. This is also rising. It is not falling when you move from inside to the outside world, it is a kind of rise. But it is the supreme rise when you rise in coming out and when you rise in going in. And this is the rise of *praṇava mantra*. When you only rise in one way, that is the rise of *prāsāda mantra.*

So in both ways, this is the state of *citta* (thought). It is said to be mantra because it is secret (*guptaṁ*). It is not written, it lives in a secret world. When you recite this mantra, you are not reciting it with lips, but with consciousness. When you recite and you are aware of the *prāsāda mantra* "*sauḥ*", of its occurrence in your own self, you will understand that this whole universe is the expansion of yourself. This is the kind of rise that occurs when you travel from the internal world to the external world.

It is *praṇava mantra* when you come out from the internal world and travel to the external world and then travel again from the external world to the internal world. So, it is said that this *pranava mantra* is truly a mantra, for the word "mantra" is made up from man and *tra*. Man from the word *manana* means "causes you to reside in your own God consciousness." *Tra* from the word *trāna* means "protects you from all the evils of the worJd."[2] So when you focus your mind towards God consciousness, you are protected from all the horrors of the world. Here, this is the meaning of the word "mantra."

Now this exposition of mantra is explained in another way. Because the mind of this yogi is always purified and never thinks absurd thoughts, thinking only divine thoughts and being focused towards God consciousness, it is mantra. Whatever comes into the mind of this yogi is divine. So, all of his thoughts are divine and hence, his thought is also mantra.

Oṁ padmni oṁ
Oṁ namaḥ śivāya
svacchanda bhairavāya namaḥ

These sentences are collections of sacred words. Collections of sacred words are not mantras, but just a waste of time for the aspirant. In a real sense, these two-the aspirant's mind and a sacred word experienced as *prāsāda mantra* and/or *praṇava mantra* are mantras.

The Sarvajñānottara also explains this in the same way.

> Those manntras which are recited with the lips and with the mind are not really mantras. *Devatas* and *Gandharvas*, all these great souls, have deluded themselves in thinking that these are actually mantras. And additionally, they are filled with tremendous pride thinking that they are verbally reciting the name of God.
>
> (*Sarvajñānottara 16-17)*

Those so-called mantras are not actually mantras. Mantra is divinity in the mind of the yogi or the flow of subjective God consciousness towards objective God consciousness or the simultaneous flow of subjective God consciousness towards objective God consciousness, and the flow of objective God consciousness towards subjective God consciousness.

In the *Tantra Sadbhāva*, this same thing is also explained:

> The life of all mantras is solely the energy of God consciousness. When that energy is absent, all those collections of words are useless just like a mass of clouds in the rain less autumn sky.
>
> (Tantra Sadbhāva)

In the *Śrīkanṭhīsaṁhitā Śāstra*, it is also said:

> The one who recites mantra for the sake of realizing God will never attain the reality of God consciousness. There is only one thing that a yogi must maintain and that is awareness, awareness of the union of objective God consciousness with subjective God consciousness and, in one driving push, the flow of objective and subjective God consciousness.

This is not a flow, it is a push. If you force it in this way, with great velocity, it will be just like a ball thrown against a wall. It will come to you again, and bring you back to subjective God-consciousness. On the other hand, if you drive it slowly from subjective God-consciousness to objective God-consciousness, it will end in objective God-consciousness and that is the state of *prāsāda*.[3] When you push it with great velocity, it will travel to objective God consciousness and then again return to your subjective God-consciousness.[4]

This is narrated in *Spanda* in this verse:

> Because these words are digested along with the mind of the aspirant, they are said to be, along with the divinity of the yogī, one with divine God-consciousness.
>
> (Spanda Kārika 2.2)

2.2 *prayatnaḥ sādhakaḥ* //

(For such a yogī)
pauseless effort brings about his attainment of God- consciousness.

This yogī's attainment of God-consciousness is realized by his continued effort. His effort must be pauseless effort (*prayatna*). That is *sādhaka*, the means for attaining God-consciousness.

The mantra and its application, which was explained in the First Awakening of this scripture[5] and which is carried out at the very start of any movement, gives rise to the union of the worshiped and the worshiper. Here, just begin with some movement, any movement, and stop. Hold the beginning point of that movement with awareness. In Sanskrit, this state is called *anusaṁdhitsā*. By holding the very beginning of that movement, the goal of uniting the seeker of God-consciousness with the God-consciousness he seeks, the spiritual aspirant with that to which he aspires, the one who recites mantra with *mantra devatā*, that Lord for whom the mantra is recited, is achieved.

It is said in *Śrī Tantrasadbhāva*:

> Just as when a vulture, flying in the sky observes a piece of meat in that sky and immediately, with spontaneous effort, catches that piece of meat, so in the same way the elevated yogi directs his mind to that point of light (*bindu prakāśa*) of God-consciousness.
>
> Or just as when the archer, placing an arrow on the string of a bow and then pulling back on that arrow and letting it go, where it flies swiftly, striking the point at which it was aimed. It is in this same way, O Devi, the supreme light of God Consciousness (*prakāśa*) is attained by just one thrust of awareness.

If the yogī is not successful in one push, he will not be successful at all. It must be attained in one thrust of awareness.

In some other place, it is also said:

> In its true sense, the knowledge of awareness is the state of mantra.

The explanation of this *sūtra* is that your effort must not be artificial (*akrita*). It must be absolutely natural, filled with intense desire and fervent longing, and originating from the center of your heart. By that force, this great yogi directs his mind to that point of supreme God- consciousness.

This is narrated in *Spanda* in this verse:

> The yogī must first possess such a determined longing that it will lead to the resolution, "I will sit until 1 attain the state of God-consciousness or I will leave my body." The effort must be filled with such determination. It must not be passive effort, it must be active effort. That active effort itself is God-consciousness.
>
> (*Spanda Kārikā 2.6*)

For such a great yogī, the mantra, universal I, and the splendor of that universal I is explained in this next *sūtra*.

2.3. vidyāśarīrasattā mantrarahasyam //

The secret essence of mantra is establishment in the body of the knowledge of oneness.

Here, knowledge means the supreme knowledge of oneness. It is, in the real sense, the supreme God who is the formation of the collection of all sounds. It is from this point that all sounds are created and stored. So, in another sense, it is the state of God-consciousness that is one with the universe and filled with supreme I-consciousness.

This is the essence of all mantras. By the words "essence of all mantras" is not meant the mantras such as *oṁ namaḥ śivāya, oṁ namo bhagavate vāsudevāya*, etc. These mantras are not mantras in the real sense. Mantra, in the real sense, is that supreme I-consciousness. This is the secret about mantras.

This is also quoted in *Śrī Tantrasadbhāva Tantra*.

> All letters are actually one with mantra and those mantras are one with mother, the energy of Lord Śiva, and that mother is one with Lord Śiva himself.

Even though this explanation is secret and can't be exposed or explained, it is revealed in the *Tantrasadbhāva Śāstra* in this way. This is said by Lord Śiva to *Pārvatī*:

> Oh Pārvati, there are those who are not maintaining the discipline as taught in the scriptures who do not believe that our master is one with Lord Śiva, They are crooked, attached to worldly pleasures and are not doing any spiritual practice. Because of these misdeeds I have extracted the splendor from their mantras. When that splendor is removed, these mantras become useless. For him who would wield these mantras, they are as good as letters. They have no value. You must have faith that the master is one with Lord Śiva. You must maintain discipline and character. You must not be given to attachment or worldly pleasures. When you live in this way, then your mantra will be filled with splendor and will remain successful.

Now the *Tantrasadbhāva* explains further:

That Divine Mother, who is filled with supreme light, has pervaded the whole universe up to *brahmaloka*. Oh devi, just as all letters are found in the first letter, the letter, "*a*," in the same way, the whole universe is found in that Divine Mother.

> Now I will explain to you some very essential characteristics of this Divine Mother. She is supreme, subtle, not limited to any particular school of philosophy or religion.[6] This Divine Mother, called *Kundalinī*,[7] is placed in the center of the heart." There you will find that Divine Mother, just like a serpent in the sleeping state. Oh Pārvati, there she rests in deep sleep, not perceiving anything other than her own self in a place called *mūlādhāra*[9] by our masters.

In addition, this goddess, places in her body the moon (*candra*), fire (*agni*), the sun (*ravi*), all the stars (*nakṣatra*) and all the fourteen worlds (*bluvanāni caturdaśa*) and still she is absolutely unaware that this is happening in her own nature.

But how to awaken her? He now explains how this is done.

> This goddess cannot be awakened with force. She can only be awakened by (*nāda*) supreme I-consciousness filled with supreme awareness. To awaken her, the yogī has to churn his point of one-pointedness in the heart, without break, again and again.

He must churn it by inserting sparks of awareness, one after another, again and again, in unbroken continuation. The process is to insert one spark of awareness. Let that one spark fade. Again, insert fresh awareness. Let that spark fade. Again, insert fresh awareness. This process must be continued over and over again in continuity.

Then, the body of energy, which is established in the body of the Divine Mother, *kuṇḍalinī*, is churned by this awareness. Because of this churning, this yogī will initially experience very intense lights seeming to come from all sides. Because of these lights and that (*nāda*) supreme I consciousness filled with supreme awareness, this *kuṇḍalinī* rises. In the body of that *kuṇḍalinī*, the yogī

finds *bindu*.[10] This *bindu*, which is residing in the body of the Divine Mother *kuṇḍalinī*, has four projections radiating from its center.

The first projection is that of subjective awareness. The second projection is cognitive awareness. The third projection is objective awareness. And the fourth projection is digestive awareness.

Subjective awareness is awareness of the state of knower (*pramātṛ*). Awareness of the state of knowledge is cognitive awareness (*pramāṇa*). Awareness of the state of the known is objective awareness (*prameya*). These three kinds of awareness rise from that center of that Divine Mother *kuṇḍalinī*.

The fourth projection is known as digestive awareness. This is that projection where subjective, cognitive and objective projections are digested in such a way that they are not differentiated one from the other. In the projection of digestive awareness, all these projections are one without distinction. In Sanskrit, this digestive projection is called *pramiti bhāva*, the digestive state of thought.

O Devi now you have to simultaneously put the churner and that which is to be churned in that body of *kuṇḍalinī*. By doing that, *kuṇḍalinī*, the Divine Mother, rises in a straight line. Here she is called *jyeṣṭhāśakti* because she is absolutely established between these two points, the point of subjectivity (*pramātṛ*) and the point of objectivity (*prameya*).

Then, when these two points (*bindu*) of subjective awareness and cognitive awareness are also agitated by the process of continual churning, that *kuṇḍalinī* gives rise to real pure supreme semen and that semen rises from bottom to top in the form of *kuṇḍalinī*. That *kuṇḍalinī* is known as the Divine Mother *Rekhinī*. Here you won't find either the subjective or the objective projection because these are both diluted in the oneness of that supreme bliss resulting from the rise of supreme semen.

At this point, when this semen rises, this *yogī* immediately comes out from his internal state because he cannot tolerate the joy he is experiencing, which is the creation of that nectar.[11] there the Divine Mother is called *tripathā* because she takes the formation of the three centers. And then again the three centers, the subjective center, the objective center and the cognitive center, rise. And when all these three centers again rise from *kuṇḍalinī*, the energy of *kuṇḍalinī* called *raudrī śakti* because it is that energy that puts obstacles in the way in the journey of final liberation.

The *yogī* must return inside again and again. He must not think that he has lost anything. He need not wait for the master's direction. Because the way of liberation (*mokṣa*) is stopped, he must continue to return inside again and again and maintain awareness of that oneness.

Then again she (*ambikā*) takes the form of the half-moon, which is half inside and half outside.[12] And so, even if that supreme Divine Mother is only one, yet she takes these three formations, one for the inferior *yogī*, one for the *yogī* who wants to experience enjoyment and one for the superior *yogī*.

By virtue of these energies of the Divine Mother *kuṇḍalinī*, nine classes of letters have risen. The first is the class of letters from 'a' to '*visarga*' (*avarga*). The next is the class of letters associated with *ka* (*kavarga*). The third is the class of letters associated with *ca* (*cavarga*). The fourth is the class of letters associated with *ṭa* (*ṭavarga*). The fifth is the class of letters associated with *ta* (*tavarga*). The sixth is the class of letters associated with *ya* (*yavarga*). The eighth is the class of letters associated with *śa* (*śavarga*). And the ninth is the class associated with *kṣa* (*kṣavarga*). All these classes of letters have risen from that Divine Mother *kuṇḍalinī*.

There are five sacred states of the self that rise from this *kuṇḍalinī* and they are the five mouths of Lord Śiva: *īśāna*, *tatpuruṣa*, *aghora*, *vāmadeva* and *sadyajāta*.[13] These mouths have appeared from this *kuṇḍalinī*, so Lord Śiva can speak to the public, helping them and, by illuminating that which is to be known, teach them.[14]

Twelve vowels also rise from this Divine Mother *kuṇḍalinī* and fifty letters also rise from the same Mother. And now consider the three kinds of speech: supreme, medium and inferior.

The supreme speech is the supreme sound, called *paśyantī*. The throat is the center of *madhyamā* speech and the tongue is the center of *vaikharī* speech.

When something is to be said, it is first to be taken from one's heart. In the heart, there is no differentiation of letters or words; there is only consciousness. There is some force of what is to occur in the next moment. So in heart, it is just one point, one atom (*ekāṇava*), and that is called *paśyantī* speech (*vāk*). The next speech (*vāk*) is called *madhyamā vāk*. It is centered in the throat. And the third *vāk* is called *vaikharī*, and it is centered in the tongue. It exists when you speak words.

> All these sounds appear in the tongue. So, this whole universe resides on sound. This is the process of sound and that sound is carried form that soundless center *kundalinī*.

So, the supreme energy of supreme speech is the source of all speech. This is why all these letters emerge from the supreme center of that energy of God-consciousness, the Divine Mother. And all mantras that are recited by spiritual aspirants (*sādhakas*) get their strength (*vīrya*) and splendor from that supreme *devī* of God-consciousness, *kundalinī*. This is why it is said that *mātṛkā* and *mālinī*[15] both rise from this *kuṇḍalinī*.

Because the *Śiva Sūtras* are actually the most secret and essential thoughts of Lord *Śiva*, in explaining them we have referred to so many *tantras*. You should not be worried about our giving so many references. And if you still do not understand what *kundalinī* actually is, even though we have given so many references to aid your understanding, then you should take hold of the feet of your master.

This meaning of the *sūtra* is narrated in *Spanda* in this verse,

> All mantras get their life from the Divine Mother *kuṇḍalinī*. She is the center of all mantras.
>
> *(Spanda Kārikā 2.1)*

Although the strength (*vīrya*) of the mantra is brought into existence by meditating on the supreme heart of I-consciousness, now and then, by the opposite will of Lord Śiva, the will of concealing (*tirodhāna*) his nature, some unfortunate men do not realize this I-consciousness and, on the contrary, satisfy their minds with limited yogic powers.[16] This next *sūtra* explains what will happen to these unfortunate yogis.

2.4. garbhe cittavikaso'viśiṣṭa vidyāsvapnaḥ

When a yogī's mind is satisfied with the expansive body of illusion, then he falls in the world of differentiated perceptions and his knowledge of being is just like that of ordinary living beings.

Here, the Sanskrit word *garbhe* means that expansive body of the energy of illusion. That is *mahāmāyā*, the great illusive energy of Lord Śiva. The body of illusion that is being referred to are the limited yogic powers (e.g., creating divine incense or the materialization of sacred ash to give to disciples, walking on water, flying in air, etc.). All these powers are existing in the sphere of *māyā*. When the yogi exhibits the world of limited powers and his mind becomes satisfied and does not move ahead, then for him, his knowledge of Being is like the world of dreams; it is not knowledge at all. His knowledge is just the same as the knowledge held by ordinary worldly people. And so, like ordinary living beings, he falls and is established in the world of differentiation with various perceptions and thoughts.

This is also said in *Pātañjali's Yoga Darśana*,

> Those lights in the center of the eyebrows and divine sounds in the center of heart are obstacles for *samādhi*.
>
> *(Yoga Sūtra 3.37)*

The experiences that come in front of this yogi are called *samādhau upasarga*, obstacles to attaining real *samādhi*. These are obstacles for that

yogī. For worldly men, on the other hand, they appear as great powers and they appreciate these powers. They say the yogī who possesses these powers is a real person, a real yogī. They applaud him, saying that he bestows these powers on his devotees.

This is narrated in *Spanda Kārikā* in this verse:

> As soon as *spanda* is meditated upon, the yogī perceives some divine light emanating between the eyebrows, he hears divine sound resonating in the heart, divine form appears in his sight and divine taste is experienced on his tongue. These are all just a disturbance in the state of real being and are to be avoided by those yogīs who wish to become fortunate
>
> (*Spanda Kārikā 3.10*)

Then what happens to this yogī who puts these limited powers aside, even though they have appeared to him, and who holds in his mind the supreme state of I-consciousness?

2.5 vidyāsamutthāne svābhāvike khecarī śivāvasthā //

The pure knowledge of God-consciousness effortlessly rises and this state of Śiva is realized as one with the state of *khecarī*.

When this pure knowledge (*śuddha vidyā*), which has been explained in previous *sūtras*, effortlessly comes into existence and when, by the supreme independent will of Lord Siva, these limited powers subside and that real state of Lord Śiva comes into being, then this yogī flies in the ether of supreme knowledge. This is the state of *khecarī mudrā* that comes into existence for him. The state of *khecarī* is the state of Lord Siva, who is the supreme embodiment of consciousness. Here the aspirant (*sādhaka*) becomes one with Siva. This is the rise of one's own blissful state. This *khecarī* is not the *khecarī* described in these two verses:

> When the yogī is seated in *padmāsana*, he must put his mind, the master of all organs, in the center of the navel. He must sit erect until the time when the three ethers/voids, *śakti*, *vyāpinī* and *samanā*, come into existence for him.
>
> Then immediately this yogi should infuse the supreme void by taking hold of these three voids. By practicing in this way, this yogī enters in the *mudrā* of *khecarī*.

This state, described above, is not real *khecarī mudrā*. It should be avoided. What is real *khecarī mudrā*?

When you are treading the way of totality (*kulamārgena*), you must see the totality in a piece of the totality. Take one part of the universe and see the whole universe existing there. That is the way of totality, So, just as its said in the Tantrasadbhāva, this *khecarī mudrā* is becoming one with supreme consciousness.

You must understand that everything is filled with completion. If only one individual being is there, you must understand and you must feel that in that one individual being all individuals exist.

Take, for example, one grain of rice. See the power that exists in that grain of rice. This one grain of rice has the power of producing not only a hundred plants but thousands, millions, billions of plants. Innumerable plants exist in that one grain of rice. So, one part of the world is complete in itself.

You must, when treading the way of totality, feel the voidness of differentiated perceptions in each and every being. This, in the real sense, is *khecarī*. It is this *khecarī mudrā* that is to be practiced.

So, the reality of this *khecarī mudrā* is just as it is explained in the Tantrasadbhāva, "becoming one with supreme consciousness". And when the agitation of that differentiated illusion of Lord Śiva fades into nothingness, then the power of all mantras and all *mudrās* (states) appears anl is experienced by such a yogī.

This is said in *Kulacudāmaṇi Śastra*:

> When, by one germ of creative being and one germ of existence, this *khecarī mudrā* is created (*mantra vīrya*) and then established (*mudrā vīrya*), and when these two states appear to this yogī, then he is established in that supreme and peaceful state of Lord Śiva.

When that *mudrā* is created, it is mantra *vīrya* and when that *mudrā* is established, it is *mudrā*

vīrya.

In the *Spanda Kārikās, mudrā vīrya* is incorporated in the explanation of mantra *vīrya* so there is actually no difference between *mantra vīrya* and *mudrā vīrya. Mantra vīrya* exists only at the beginning of creative energy and establishment in that creative energy is *mudrā vīrya.*

> When all these agitations end, then the state of Lord Śiva comes into being.
>
> *(Spanda Kārikā 1.9)*

Even though there are other subjects that are explained in this verse from the *Spanda Kārikā*, yet the subjects of *mantra vīrya* and *mudrā vīrya* are also alluded to.

For attainting these two powers, the power of creative energy (*mantra vīrya*) and the power of establishment in that creative (*mudrā vīrya*)...

2.6 gururupāyaḥ //

The master (guru) is the means.

These two powers can be attained only through the master (*guru*), no one else. But who is the master?

The one who demands that his disciples donate money to him or who requires his disciples to provide service to him, all in the guise of attaining enlightenment, is not the *guru*. Then who is the *guru*? The *guru* is that person who puts before you the reality of God-consciousness. It is said that the *guru* is the means here because only he can make you realize the fullness of these two awarenesses, *mudrā* and *mantra*.

It is declared in *Mālinīvijaya Tantra:*

> Lord Śiva tells Pārvatī, "That master who is the cause of your attaining the creative energy of Lord Śiva and who then establishes you in that state is as good as me."
>
> *(Mālinīvijaya Tantra 2.10)*

In other words, that master is one with Lord Śiva. In *Spanda Kārikā*, this point about the master is not discussed; however, in the last verse there is this reference.

> I bow to that supreme and wonderful world of the master that gives rise to manifold ways of supreme thought that carry the disciple across the ocean of all doubts.
>
> *(Spanda Kārikā 4.1)*

Some other masters think, because of the teachings of the *Mālanīvijaya Tantra*, that the master is not a worldly being. For them, the master is, in the real sense, the supreme energy of Lord Śiva. In this regard, it is said in *Mālinīvijaya Tantra*:

> That is the wheel of all energies and that is the mouth of the master where everything is obtained.
>
> *(Mālinīvijaya Tantra)*

In the *Triśirobhairava Tantra*, it is said:

> The great energy of that great Lord is said to be the mouth of the master; hence, that energy, being the cause of understanding, is the means (*upāya*).
>
> *(Triśirobhairava Tantra)*

Therefore, when the master is pleased,

2.7. matṛikācakrasambodhaḥ //

(The disciple attains)
the knowledge of the wheel of the hidden mother
(Mātṛkācakra)

The disciple attains the knowledge of *Mātṛkācakra* only by the grace of the master, and not in any other way. What is *mātṛkācakra*? *Mātrikā* is the mother who is unknown to the universe.[17] She is the creative cause of all mantras and all knowledge. The word "*cakra*" means "wheel." So *mātṛkācakra* literally mans the wheel of the hidden mother.

Mātṛkācakra[18] is concerned with the theory of the Sanskrit alphabet from the letter "*a*" to the letter "*kṣa.*" There are fifty letters. The fifty letters represent the existence of the whole universe. The universe is composed of thirty-six elements and the thirty-six elements are represented by the fifty letters. The universe begins from *śiva tattva*, the element of Śiva, and ends in *pṛithvī tattva*, the

element of earth.

The representative letters of Śiva, the first supreme element *śiva tattva*, are the sixteen vowels beginning from "*a*" and ending in "*h*" (*visarga*). The sixteen vowels represent, respectively, the existence of Lord Śiva, the thirty-sixth *tattva*. It is explained that in the thirty-sixth *tattva* there are five energies: *cit śakti*, the energy of consciousness; *ānanda śakti*, the energy of bliss; *icchā śakti*, the energy of will; *jñāna śakti*, the energy of knowledge; and *kriyā śakti*, the energy of action. These five energies combined together form the embodiment of Lord Śiva and that is *śiva tattva*.

In *Vedānta*, on the other hand, it is held that there are only three energies that comprise the embodiment of Lord Śiva. These energies are sat, *cit* and *ānanda*. *Sat* means "all existent, always existing", *cit* means "always conscious" and *ānanda* is "always blissful." This is the way *Vedānta* has explained the state of Śiva.

But *Śaivism* understands it differently. *Śaivism* argues that sat is not needed. It is already present. *Sat* is not an aspect of Lord Śiva. *Sat* is the reality of Lord Śiva. Why, therefore, call it an aspect?

Śiva tattva is explained in *Parātriṁśikā Śāstra* and in the *Tantrāloka*:

> The first movement (*kalā*) of supreme I-consciousness (*ahaṁ vimarśa*) is unparalleled (*anuttara*) undifferentiated totality (*akula*). And when it moves forward with the intention of creating His glory in the external world, it takes the formation of *ānanda*.

Here, the word *kalā* does not mean "part"; here *kalā* means "first movement." It is the first movement of Śiva. You should understand that Śiva is always moving. Śiva is not stable, unmovable, unmoving, as *Vedāanta* has explained. *Vedānta* postulates that anything that moves ultimately comes to an end. So any movable object will, in the course of time, expire. This theory of *Vedānta* is absolutely incorrect. Śiva is always in movement. He is the embodiment of movement (*spanda*). This is why everything, even one small blade of grass, is in movement. And, it is not only a blade of grass that seems to us to be living; even a rock is in movement. Rocks seem to us to be absolutely dead, without life. But there is also life in a rock. In the course of time, a rock undergoes change.

The word *anuttara* means "unparalleled, where there is no similarity." The word *akula* means "where the totality is not differentiated, it is only undifferentiated totality."

The first movement of the state of *Paramaśiva* was *anuttara*, unparalleled, and incomparable. But when Paramaśiva keenly observes his nature, his self, his reality again and again, he feels the blissful state of his own self. Otherwise, in this first move, he does not feel that blissful state at all. In the first move, there is only all-consciousness. The blissful state is digested in that all-consciousness in the state of *anuttara*.

And when He takes the formation of *ānanda*, the blissful state, it occurs only when He wants to observe it. For example, when you want to observe what you really are, that bliss comes. When you are not keen to observe your nature, your nature is in a natural way. You are who you are. When you do not observe again and again, then you are only filled with all-consciousness. When you observe it again and again, then you feel the glory of your self. That is the formation of *ānanda*, the blissful state.

Śiva's glory is already created in the internal world of His being. In the next movement of Śiva, when He has the intention of creating His glory in the external world, the blissful state appears and that is the form of *ānanda*.

Anuttara, the unparalleled state of consciousness, is represented by the first letter in the Sanskrit alphabet, the letter "*a*". The blissful state, *ānanda*, is represented by the second letter in the Sanskrit alphabet, the letter ā.

Then after *ānanda*, two more movements come forth, *icchā* and *īśana*. These two states of Lord Śiva come into existence after the existence of that blissful state *ānanda*. The first state *icchā* is the subtle state of will. What does He desire in this state of will? He desires nothing. He only desires His own

nature. So the energy of will exists here just to treasure His own nature. It is the energy of will when he admires His own nature, expressed by, "Yes, I am possessing this state." And in the world of vowels, that state is represented by the letter *i*.

Then He takes another movement and that is the gross state of will. In the subtle state of will, He only admires His own nature. In the gross state of will, He not only admires His own nature but He wants to own that nature, He wants to have it, He wants to possess it. And that desire of possessing it will carry him down. Why? Because when He desires to possess it, this means that He feels he is not already possessing the nature of his own self. This means He is moving away from His own nature. This is the state of *īśana*. So, when He wants to possess the nature of His self which is full of consciousness and bliss, He wants to possess it in the state of *īśana*, and that state is represented by the letter *ī*.

After that, He produces another movement and that is *jñāna*. This first movement of *jñāna* is the state of *unmeṣa*, represented by the letter *u*. Here, He discovers that the universe is existing in His own nature which is full of all consciousness and all bliss. When he discovers this, then He begins another movement into the external world. In this next movement, he observes, "I want to find out what is existing in this self of mine." As soon as he desires to observe the differentiated realities existing in His own nature, the splendor of all consciousness and all bliss begins to move away. He now has the apprehension that this consciousness and bliss may be diminishing. It is not actually decreasing, but only the apprehension that it will decrease. This is the state of *ūnatā*, represented by the letter *ū*. The word *ūnatā* means "lessening." This state is the apprehension of the lessening of that supreme consciousness and supreme bliss that is His own nature.

When He has the apprehension that his supreme consciousness and supreme bliss will be lessened, He then diverts His will again into the internal world. He takes His will back again into His own nature and does not let it go out into the external world. This takes place in four ways. The first two movements are in the state of intention. The final two movements are in the state of establishment. First, He has the intention that this flow, this movement, must be diverted towards internal being and not the external world. He must take His will back to His own nature. Then there is the confirmation of that intention that it must be taken back. So these are two states, one is intention and the second is the confirmation of this intention.

Initially, there is only simple intention. This is what you find in lightning. When bolts of lightning are flashing forth from clouds, that is the first state. And when that lightning is observed flashing forth, that is the second state. So in the same way, first there is the intention of taking this whole movement into the internal world of consciousness, and second, there is the confirmation of this intention. This is represented by the letter *ṛī* and by the letter *ṛ*. The letter *ṛ* represents the intention of diverting His will again into the internal world. And *ṛī* is the confirmation of this intention. All this happens in the state of Śiva.

There are now two additional movements in this process of taking will into internal consciousness. First, there is the intention to return. Then there is the confirmation of the intention to return. Next, there is the establishment of this intention of again going back. And finally, this establishment is confirmed. These final two processes of establishment and the confirmation of this establishment are represented by the letters *lṛ*. The short letter *lṛ* represents the establishment of carrying this entire process inside and the long letter *lṛī* represents the actual carrying of this whole process into his own nature so it rests in his own supreme being. These are four states of Śiva and they are in movement in one's own nature. Your state of consciousness is also in movement. Everything is in movement. But here it moves in His own nature, He does not come out of his own nature.

So, these four states are represented by the four vowels *ṛ ṛ lṛ lṛ*. Here, in these four movements, you get a glimpse of *ra* and *la*. The semi-vowel *ra* gives you a glimpse of the first two movements and the semi-vowel *la* gives you a glimpse of the final two movements of carrying this whole process back into your own nature.

Accordingly, the whole process of universality is carried to one's own nature. Here, the whole universe is made one with His being of all-consciousness and all bliss. Therefore, the four states residing in Śiva are said to be "filled with nectar" (*amṛita rūpeṇa*). These four letters are nominated by the great grammarian Pāṇini as *amṛta bīja* because they reside in one's own nature, which is filled with bliss. Here, there is no indication of moving outside into the external world.

At this point, there is no hope of creating the universe. The creation of universe has completely ended. Being completely inverted, this whole universe is carried back to his own nature. Nothing can be created now.

The grammarian Pāṇini also designated these four letters, which represent these four movements, as the "eunuch states" of Śiva. They are called the "eunuch states" of Śiva because here Śiva has the impression that the splendor of His supreme state of being may be lessened. Fearing this, He does not have the courage to create.

Now what happens? In reality, Lord Śiva is always full, always blissful; nothing can diminish His nature. And it seems to Him a great shame not to create this universe. So He takes another step to create this universe afresh. Now another movement takes place. This time, however, He does not infuse the power of creation in His will or in the will of His knowledge. This time He infuses the power of creative consciousness in his own self, which is *anuttara* and *ānanda* and then He infuses that creative power in His will. When that creative power again mixes in His will, He creates another internal world of His being. That world is the world of His energy of action. This energy of action is represented by four letters: *e*, *ai*, *o* and *au*. Not vivid (*asphuṭa*) energy of action is represented by the letter e, vivid (*sphuṭa*) is represented by the letter *ai*, more vivid (*sphuṭatara*) is represented by the letter *o* and most vivid (*sphuṭatama*) is represented by the letter *au*.

The four states of the energy of action (*kriyā śaktiḥ*) take place sequentially. First, the energy of action that is not vivid is the state of the triangle (*trikoṇa*). Why is this state of non-vivid energy of action said to be the state of the triangle? You already know that with the exception of the energy of consciousness and the energy of bliss, which are not to be included because they are one with Lord Śiva, there are three energies. These three energies are also not separate but, because they existed after the creation of the state of his *ānanda śaktiḥ*, they are being explained as separate. These three energies are the energy of will, the energy of knowledge and the energy of action. In the energy of will, only the energy of will exists. In the energy of knowledge, two energies exist-the energy of will and the energy of knowledge. In the energy of action, three energies exist the energy of will, the energy of knowledge, and the energy of action. Therefore, the non-vivid energy of action is said to be the state of the triangle because in this energy of action there are three points, one point of will, one point of knowledge and one point of action.

In this first movement, Lord Śiva infuses his creative power, *anuttara/ānanda*, in will. Here, consciousness (*anuttara*) and all bliss (*ānanda*), the letters *ā*, or letter *ī*, are combined with the energy of will, the letter i. This first state of energy of action, the non-vivid energy of action, the state of the triangle (*trikoṇa*), is represented by the letter e. Now he infuses that creative power in knowledge. So *anuttara* or *ānanda*, the letters *a* or *ā* are combined with the energy of knowledge (*jñāna śaktiḥ*), He letter u, infusing their creative power in the energy of knowledge, and another state of the energy of action comes into existence and that energy of action is represented by the letter *ai*. This state of the energy of action is vivid energy of action. The purpose of this state is just to confirm that it is the energy of action that Lord Śiva is going to create, that this universe of will be created in spite of the fact that the four states of the energy of will (*icchā śaktiḥ*) *ṛ*, *ṝ*, *lṛ* and *lṝ*, have entered into the state of eunuch. This is the power and the greatness of Lord Śiva's energy of consciousness (*anuttara*) and all-bliss (*ānanda*).

And now, when *anuttara/ānanda* are again to infuse the creative power, it is infused not in will, as it was in the first movement, it is infused in *trikoṇa*.

This infusion gives rise to the more vivid state of the energy of action called *ṣatkoṇa*.[19] This sate is represented by the letter *o*. *Ṣaṭkoṇa* is the state where the whole universe is found in Lord Śiva and Lord Śiva is found in the universe. In this state, you won't find any difference between Lord Śiva and this created universe. You may call it "created universe" or you may call it "Lord Śiva"; it doesn't make any difference. If you want to see Lord Śiva, see Him in blades of grass, He is there, vividly existing. Therefore, in the letter e He was not vividly existing. In the letter *ai* He is vividly existing. In the letter *o* He is more vividly existing. In the letter *au* Lord Śiva is most vividly existing.

The final state of the energy of action, represented by the letter *au*, will be found only in the universal state. That state is called *śūlabīja*, where the triple state of the three energies-will, knowledge, and action-is consumed in one universal point. This is why in this fourth state of energy of action all three energies of Lord Śiva-the energy of will, the energy of knowledge and the energy of action-are most vividly found. They are not found as vivid in the first state of the energy of action, the letter *e*, or in the second, the letter *ai*, or in the third, the letter *o*. They are found most vividly existing in the fourth, the letter *au*. It is in *au* that you will find Lord Śiva most vividly existing in the universe. So if you want to perceive the state of Lord Śiva as it ought to be perceived, in its real sense, you must enjoy this universe. You won't find the real state of Lord Śiva in *samādhi*. In the state of *samādhi*, you will find His non-vivid formation. You will find the exact state of Lord Śiva in the universe.

Up to this point, all of Lord Śiva's energies-the energy of consciousness, the energy of bliss, the energy of will, the energy of knowledge, the energy of his four eunuch states, along with his not vivid energy of action, his vivid energy of action, his more vivid energy of action, and his most vivid energy of actionare explained completely. But what is represented by the next two vowels *anusvāra* "*ṁ*" and *visarga* "*h*"?

The whole universe, beginning from the energy of consciousness (*cit śaktiḥ*) and ending in the most vivid energy of action (*kriyā śaktiḥ*) is no universe at all. In other words, it is the expansion of your own nature, nothing else. In reality nothing is created at all. It is only the glory of His own nature that you will find in this so-called creation. This state of knowledge and confirmation is represented by the letter "*ṁ*" (*anusvāra*). Here, there is only a point (*bindu*). A point cannot be created; it is only one-pointed. After accomplishing this expansive state of activity, this entire active world is dissolved in one point. So, if you are created, if you grow up, if you become old, if you die, if you come again in this world, what significance is there in this? It is only the glory of your own expansion of being. There is no creation, there is no death.

By if nothing is created, then what is it that happens to make it seem that it is just like creation? After all, you do feel like it is being created. This is explained by the next state of Lord Śiva, *visarga* "*h*". In the previous state of knowledge and confirmation represented by the letter "*ṁ*" (*anusvāra*), we saw that the universe is just the glory of His own nature. There is no creation. There is only one point. The whole universe is dissolved in one point. So now, after creating these five energies of His nature, He creates the state of *visarga*. This sixteenth letter of the vowels is represented by the letter "*h*". This state represents simultaneously the internal creative force and external creative force. Here, in this state of being of Lord Śiva, if you observe in one way, you will find that nothing is created. This is the internal creative force. If, on the other hand, you observe in another way, you will find that everything is created. This is the external creative force. So by observing in one way, nothing is created, and if at the same time you observe in another way, you will find that everything is created.

Here is a story that will help clarify this teaching, which is the supreme truth. In earlier times in this universe, there was a yogī and his name was Macchandanātha. He was considered to be a great yogī and he had many disciples. One day his chief disciple Gorakhanātha was traveling in a far off country. There to his surprise, he saw his master making love with a beautiful woman from a nearby town. Gorakhanātha was furious with his master for

this unacceptable action. But his master had fallen in love with this woman and he married her. Living together, this master and his wife had many, many children. Gorakhanātha observed that his master was absolutely given to his wife and these children.

Then after some time. Gorakhanātha returned to his own country. He went to his master's *āśram*. Upon arriving at the *āśram*, Gorakhanātha was dumbfounded to find his master there in perfect *samādhi*. He knew his master was attached to his wife and children and yet here he was without his wife and children. Here he was, alone, absolutely given to *samādhi*. In fact, his brother disciples told him, his master had never left the *āśram*. He has always been here in his *āśram*. He had not gone anywhere.

Gorakhanātha was puzzled by this. Earlier he had seen his master, along with his wife and children, residing happily in that faroff place. Now he sees his master residing in his *āśram* absolutely given to *samādhi*. "What is happening?". Gorakhanātha thought to himself. To answer this, he again, through his yogic powers, returned to the far-off country and again saw his master totally given in love and affection to his wife and his children. Then Gorakhanātha was filled with awe and totally surrendered to his master. His master then explained to him, "From one point, you will see that I have fallen in love and am attached to the world, and from another point you will see that I have not fallen in love at all, that I am Lord Śiva."

So, if from one point you look to see what has been created, you will see nothing is created. You will see it is only the glory of your own I-consciousness and nothing else. And yet, if you see from another point of view, you will see that everything is created. Such a state is represented by the Sanskrit letter *ḥ*, and written in *Devanāgarī* as ":," two points in a vertical line, one above and one below.

Visarga is classified in three ways in Saivism. The first *visarga* is concerned with Śiva. The second *visarga* is concerned with his energy (*śaktiḥ*). And the third *visarga* is concerned with individual being. The first *visarga* concerned with Śiva is called *para visarga*, the supreme creative energy of Śiva. The second *visarga* concerned with *śaktiḥ* is called *parāpara visarga*, his medium creative energy. The third *visarga* concerned with the individual is called *apara visarga*, his inferior creative energy. These three energies are represented respectively by three letters. The supreme energy is represented by the second vowel of the alphabet *ā*, which is *ānanda śaktiḥ*. *Ānanda śakti* is the supreme energy of creation pertaining to Śiva. And the medium creative energy pertaining to *śaktiḥ* is *visarga*, *ḥ*, the sixteenth vowel of the Sanskrit alphabet. And finally, the inferior creative energy, which pertains to individual being (*jīva*), is represented by the letter *ha*, the last letter of the Sanskrit alphabet.

In addition to this, it is explained that the supreme energy of Lord Śiva, which is the first *visarga*, is called *cittapralayaḥ*,[20] because Lord Śiva does not have a mind. In place of mind Lord Śiva has only supreme independent consciousness of self. Because of this, the supreme creative energy is called *citta pralaya*.

The creative energy pertaining to his energy (*śaktiḥ*)is called *citta sambodhaḥ*, where the mind is fully aware, because here the possessor of that creative energy is *śakti*. This is the second *visarga*. Here, *śakti* means "all power." But power of what? It is the power of maintaining complete awareness of self. Here, the mind is fully aware without any differentiated thoughts. Differentiated thoughts do not arise. Here, there is only the awareness of one thought. This is why it is called *citta sambodha*.

The third state of inferior creative energy is called *citta viśrānti*. The state of *cittaviśrānti* is where one-pointedness is established. One-pointedness does not mean one-pointedness found in the *ekāgratā* state.[21] Rather, it is the one-pointedness of thought called *niruddhaḥ*. In this state, you do not have to maintain one pointedness; one-pointedness is automatically maintained. So, in *niruddhaḥ*, one-pointedness is not maintained with effort. *Niruddha* is effortless one-pointedness. One-pointedness maintained with effort is called the state of *ekāgratā*. And one-pointedness attained without effort-one-pointedness already existing-is called *niruddha*. This third *visarga* is called *citta viśrānti*.

There is, therefore, the perception in the state of Śiva of being introverted and the perception in the state of Śiva of being extroverted-internal and external. When you perceive all these states of Śiva internally, there you find the state of "ṁ" *(anusvāra)*.

And when you also perceive that state externally, then you find the state of *visarga*, "ḥ" or :.

So when perception from the external point of view takes place, perception from the internal point of view already exists in Śiva. The perception from the external point of view will spread in the body of the whole universe. This body of the universe begins from the most inferior element, earth (*pṛithvī*), and ends with the most supreme element, which is the element *śaktiḥ*, not Śiva. Why is the supreme element *śaktiḥ* and not Śiva? Because Śiva is the source of all elements and pervades them all.

And now, when you move to external observation, in the world of the created embodiment of Lord Śiva, to observe what is created, what has happened in this creation, you will feel that five classes of consonants are created. That creation is composed of one class of five elements, one class of five *tanmātras*, one class of five energies of action and one class of five energies of know ledge.

As you know, Śiva has five energies: the energy of consciousness (*cit śaktiḥ*), the energy of bliss (*ānanda śaktiḥ*), the energy of will (*icchā śaktiḥ*), the energy of knowledge (*jñāna śakti*) and energy of action (*kriyā śaktiḥ*). From the energy of his consciousness, the five great elements *(mahābhūtas)* earth, water, fire, air and ether-have' been created. Why are these elements created by his energy of consciousness? Actually, these five gross elements ought to be created by His energy of action, not his energy of consciousness. These five elements are the grossest created things in this universe. It has already been pointed out that Lord Śiva does not fear coming down into the gross world. This is the glory of Lord Śiva, that by His sweet will He comes down and He goes up again. So He rushes towards this extreme end of creation and by his subtlest energy of consciousness, creates the grossest element.

As we have seen earlier, in the energy of consciousness (*cit śakti*), the other four *śaktis* exist. Also in the energy of bliss (*ānada śakti*), the energy of will (*icchā śakti*), the energy of knowledge (*jñāna śakti*) and the energy of action (*kriyā śakti*), all the other four *śaktis* exist. So in each and every energy of Lord Śiva, all five energies exist.

Both external perception and internal perception begin from *anuttara* (*cit śakti*). But how does external perception unfold? External perception begins from *cit śakti* (*anuttara*) and *ānanda śakti*, the Sanskrit letters *a* and *ā*, which are one and filled with the five energies. From these two energies arise the five consonants *ka, kha, ga, gha* and *ṅa*. These five consonants represent the state of the five gross to grossest elements: earth (*pṛithvī*), water (*jala*), fire (*agni*), air (*vāyu*) and ether (*ākāśa*). Then from *icchā śakti*, the letters *i* and *ī*, five consonants arise and these are the consonants *ca, cha, ja, jha* and *ña*. These five consonants represent the states of the five *tanmātras*: smell (*gandha*), taste (*rasa*), form (*rūpa*), touch (*sparśa*) and sound (*śabda*). Then the two letters *ṛ* and *ṛī*, which are *anaśritaśiva*, along with five energies give rise to the five consonants *ṭa, ṭha,* ḍa, *ḍha* and *ṇa*. These consonants represent the five organs of action (*karmendriya*). The five consonants *ta, tha, da, dha* and *na*, which represent the five organs of knowledge (*jñānendriya*), are produced by the same five energies through the letters *lṛ* and *lṛī*. *Jñāna śakti*, the energy of knowledge, the letters *u* and *ū*, along with the five energies, gives rise to the five consonants *pa, pha, ba, bha* and *ma* and these produce the five elements *manas, buddhi, ahaṁkāra, prakṛti* and *puruṣa*. So, from earth (*pṛthvī*) to *puruṣa* there are twenty-five elements, because five energies exist in each energy of Lord Śiva. Therefore, the energy of consciousness (*cit śaktiḥ*), the energy of bliss (*ānand śaktiḥ*), the energy of will (*icchā śaktiḥ*), the energy of knowledge (*jñāna śakti*) and the energy of action (*kriyā śaktiḥ*) are all filled with *cit śakti, ānanda śakti, icchā śakti, jñāna śakti* and *kriyā śakti.* And therefore, these five energies are each filled with five energies and this calculates as five times five, which equals twenty-five.

The next four semivowels *ya, ra, la,* and *va* correspond to the six elements of *kalā, vidyā, rāga kāla,* and *niyati* along with *māyā.*[22] These elements of Lord Śiva are known as the six coverings (*ṣat kañcukas*), which are reduced to four by combining *niyati* with *rāga* and *kalā* with *kāla.*

From the master grammarian *Pāṇini's* point of view, the six elements of Lord Śiva, *kalā, vidyā, rāga, kāla, niyati,* and *māyā* pertain to the individual being. They do not relate to the elements because all these energies are found inside, not outside the individual being. They are inside the thought and inside, the perception of the individual being. For this reason Pāṇini has designated the letters *ya, ra, la,* and *va,* which represent these coverings, as *antaḥstha* because they remain inside the individual being.

On the other hand, in the *tantras* of our Śaivism, these five elements *niyati, kāla, ragā, vidyā, kalā* along with *māyā,* are called *dhāranā* because they give life to the individual being.

The individual being lives in these five elements. Without these five elements, the individual being has no life; there would only be the sphere of Lord Śiva. Therefore, in Śaivism we argue that these elements are not *antaḥstha,* being inside the individual being, rather they are *dhāraṇā* because they are what gives life to the individual being. The individual being is created and glorified by these coverings, for limitation is the glory of limited being.

When you subside these six coverings and move ahead, crossing the bondage of these coverings, differentiated perception vanishes and undifferentiated perception comes before you. Then your self is about to bloom into existence (*unmeṣa*). This blooming of the self is represented by the four letters *śa, ṣa, sa* and *ha.* The grammarian Pāṇini has designated these four letters *śa, ṣa, sa,* and *ha* as *ūṣma* letters because the Sanskrit word *ūṣmā* means that the internal light, internal fire, internal warmth, has again come forth. When this internal light, this internal warmth, comes forth, it is the state of *śuddhavidyā,* the state of *iśvara,* the state of *sadāśivaḥ* and the state of *śakti.* These states are represented by these four letters *śa, ṣa, sa,* and *ha.* The letter *śa* represents the state of *śuddhavidyā.* The letter *ṣa* represents the state of *iśvara.* The letter *sa* represents the state of *sadāśivaḥ.* And the letter ha represents the state of śakti. Here ends the world of the alphabet. This world is called *mātṛikācakram,* the wheel of the mother.

In this world of the alphabet, when creation ends, it ends in its fullness of being, in absolute supremacy, not in its fullness of inferiority. The creative world is found in its supreme state in the state of *sadāśiva* which as we've seen above, is represented by the letter *sa.* This is the reason the author Kṣemarāja tells us that in the end of all this creation what is exactly what ought to be, and this is filled with the nectar of supreme consciousness. This is the state of *sadāśiva.* It is the state whose essence is captured in the experience "*aham idam,*" "I am this whole universe." In our philosophy, this letter *sa* is called *amrita bīja,* the seed of nectar.

And in the end of that *amriṭa bīja, prāṇa bīja* is created. This *prāna* is the life of Śiva. What is life for Śiva? Śiva's life is Śiva's *śakti.* So *prāṇa bīja* is the life of Śiva and that is *śakti.* This state of *śakti* is called *anāhata,* the automatic energy of Lord Śiva. It is represented by the letter *ha.* This letter *ha* is not to be recited; it is to be experienced. We, however, do recite the mantra "*so'haṁ.*" In reciting *so'haṁ,* we recite *amrita bīja, prāṇa bīja* and *anusvāra.* The letter *sa* is *amrita bīja,* the letter *ha* is *prāṇa bīja* and *ṁ* is *anusvāra.* We recite it but this kind of recitation is incorrect recitation. Actually, these three letters cannot be recited at all; they are automatic. They are to be perceived, not recited. As long as you are reciting, it is an imitation of these letters. It is not real. And yet, in the beginning, you have to recite these letters. And then, when the reality comes in front of you, recitation ends. Then there is only the experiencing of these three letters: what *ṁ* is, what *amrita* is and what *prāṇa bīja* is. This is why it is called *anāhata.* The Sanskrit word *anāhata* means that which cannot be recited. Why? Because it is impossible to recite.

So, this is the complete history of the

universe that has been created from earth (*prithvī*) to *śakti*. This knowledge is the theory of *mātṛikācakram* which is referred to by Pāṇini in his *sūtra*:

Put the first letter and put the last letter and combine them.

In perceiving, you should not perceive things one by one. See what is in the beginning and see what is in the end. Take these two and combine them and you have perceived the whole universe. This is *pratyāhāra*. To employ *pratyāhāra*, you take *anuttara*, the first letter a and *anāhata*, the last letter *ha* and combine them. But how can you combine them? They can't be combined. You can. however, unite them by means of taking them in one point.. That one point is *anusvāra*, the letter *ṁ*. So the letters *a*, *ha* and *ṁ* when combined in one point become *ahaṁ*. This is *ahaṁ parmarśa*, the perception of universal I and it is the essence of *ahaṁ vimarśa*, the supreme mantra in our philosophy.

The Kashmir Śaivaite philosopher Utpaladeva has also explained this state of Śiva in this verse:

> Whatever is perceived is *prakāśa*." It is the state of universal I. Carrying all that is perceived to your own nature, to that point of the self, and establishing it there is called *svātantrya*. It is called all action and it is called the universal glory of Śiva.
>
> (*Ajadapramātṛsiddhi*, 22-23)

Now, the author of this commentary, Kṣemarāja, reveals the secret of *mātṛkācakra*. In *mātṛkā*, there are three worlds, the subjective world, the cognitive world and the objective world. We are situated in the objective world. Being in the objective world, we are not aware of the cognitive world or the subjective world. The question is, how can we unite the objective world with the subjective world? The subjective world is found in *anuttara a* and the objective world is found in *anāhata, ha*. How, therefore, can these two very different worlds be united?

This question is answered by this precious secret of *mātṛkācakra*, which explains how to become successful in uniting the objective and the subjective worlds. First, you have to extract subjectivity from subjectivity and insert that subjectivity into objectivity. Then you have to extract objectivity from the real objectivity and insert that objectivity into inferior objectivity. Supreme objectivity is found in *ha* and supreme subjectivity is found in *anuttara, a*. Because *anuttara* has given rise to the five elements represented by the letters *ka, kha, ga, gha* and *ṅa*, inferior subjectivity is found in the letter *ka*. So you have to extract subjectivity from that real subjectivity of the state of *anuttara* and insert that subjectivity into objectivity in the letter *ka*. That is *prithvī* (earth); where we are actually situated. And then you have to extract objectivity from that real objectivity of *śakti* and insert that objectivity into another inferior objectivity, which is *sa*. You must then unite that subjectivity-cum-objectivity and objectivity-cum-objectivity. This will create the letter *kṣa* which is the combination of ka and *sa*. The letter ka is the objectivity-*cum*-subjectivity, because subjectivity has entered into that objectivity, and the letter *sa* is objectivity cum objectivity because here supreme objectivity has come into inferior objectivity. Uniting them creates another *pratyāhāra* of *kṣa* (i.e., the combination of *ka* and *sa*).

This is the *śakti pratyāhāra*. It is the combination of one object with another object, not one subject and another object as was found in the combination of Śiva and *śakti* found in *mātṛikā*. This combination of *śakti* and *śakti* is found in this state of individual being. It is the unification of *śakti* with *śakti*, the unification of *ka* with the letter *sa*, that creates the letter *kṣa*. This is called *kūṭabīja*, or *bīja* that has arisen from female energy. Here, there is no utilization of male energy at all.

This philosophy of *mātṛikā* is supreme. The knowledge of *mātṛkā cakra* is perceived by that disciple who receives the grace of his master. What is that *cakra* (wheel)? It is the wheel of *mātṛkā* made of the five great energies of Śiva, the energy of consciousness (*cit-śakti*), the energy of bliss (*ānanda śakti*), the energy of will (*icchā śakti*), the energy of knowledge (*jñāna śakti*) and the energy of action (*kriyā śakti*). All these energies together are called *cakras* because they move like wheels. This yogī does

not feel that these energies in that wheel are separate from Śiva. On the contrary, he finds all these five energies filled with the nature of Śiva. This is the knowledge of *mātṛkācakra*.

Here, in the *Śiva Sūtras*, we have briefly introduced the reader to the philosophy of *mātṛkācakra*. This philosophy is explained vividly and in great detail by our distinguished master Abhinavagupta in his *Tantrāloka* and in his commentary on the *Parātrimśikā*.

In *Siddhāmṛita Tantra*, it is said:

> In fact, in this world of *mātṛkā*, the supreme hero is *kuṇḍalinī*. *Kuṇḍalinī* takes the roles of all these states. *Kuṇḍalinī* is the real heroine. She is not only the life of the world of *mātṛkā*, but filled with consciousness she is the germ of its root. And from that *kuṇḍalinī* arise the three letters *a*, *i* and *u*.
>
> (*Siddhāmṛita Tantra*)

In the beginning, in his system of the Sanskrit alphabet, the great grammarian Pāṇini also established three letters. These three letters are the letters, "*aiuṇ*"; "a-i-un" is the first *sūtra* of Pāṇini. The letters *a*, *i* and *u* are first because *anuttara* is first as the letter *a*, *icchā* is second as the letter *i* and *unmeṣa* is third as the letter *u*. From these three letters all other letters are produced.

Now he explains how this takes place:

> The letter *ā* rises from the letter a and so on, until the flow of *visarga* arises. And from that *visarga* arise the letters from *ka* to *sa* and that is fivefold.
>
> (*Siddhāmṛita Tantra*)

> This awareness of I-consciousness pervades in all the five supreme states. It pervades in the external world, in the internal world, in the world of sound, in the world of the supreme state and in the world of the supreme void. If this secret of *mātṛkā* is not realized, all the recitations of mantras are useless just like empty rainless clouds in the autumn sky.
>
> (*Siddhāmṛita Tantra*)

There are five supreme states of Lord Śiva. There is the external state of Śiva and the internal state of Śiva. The external state of Śiva is the heart of universe. The internal state of Śiva is the heart of the body. The heart of the body is not the physical heart. The heart of the body is in the state of perceiving and that is all-pervading, It pervades the whole body. For example, when an ant crawls on your foot, you are aware of it; that is the heart. That abode of awareness is that heart.

The external heart is the universe. This entire universe is the external heart. The internal heart is the heart abiding in one's own body and that is consciousness, Then there is the heart of sound. All sounds are produced from that soundless sound, that sound is called *nada*. *Nada* is sound that is not produced but which simply occurs. The fourth state is the supreme state of consciousness and the fifth state is the supreme state of supreme void.

> The qualification of a master is only this, he causes you to realize what is first and what is last and how to combine it. That master is to be adored in the same way people adore me (Lord Śiva).
>
> Once you realize the reality of *mātṛkā cakra*, whatever you do and whatever you say in your daily life will become divine and will be filled with that supreme universal consciousness of I.
>
> (*Siddhāmṛita Tantra*)

These are the sayings of Lord Śiva. You must not consider this master as an ordinary human being. This master is beyond humanity.

This teaching is also given in *Spanda* in this verse:

> This energy of action of Lord Śiva entangles Lord Śiva in the individual state of life. And when Lord Śiva realizes the nature of this energy of his own self, then it will cease to entangle him. It entangles only when it is not realized. Once it is realized, you are freed from all the bandages of life.
>
> (*Spanda Kārikā* 3.16)

Here ends the theory of *mātṛkā*.

For the yogī who is fully aware of mātrikācakra...

2.8 *śarīraṁ haviḥ*

The establishment of I consciousness on the body becomes an offering in the fire of God consciousness.

When I-consciousness (*pramātṛi bhāva*) is

established on the body, the experiencer perceives, "I am this gross body in the waking state, I am this subtle body in the dreaming state and I am this subtlest body in the state of deep sleep." All worldly people have inaugurated (*abhiṣikta*) their I consciousness by insering their I-ness in these three bodies. When I-consciousness is established in these three bodies, they are called the three veils, the three coverings. You must remove I-consciousness from these three bodily states, gross, subtle and subtlest, because when I-consciousness is established in these bodies, then you perceive that you are these bodies.

I-consciousness on these three bodies is called *śarīra*. For such a yogī, all these three bodies, including I-consciousness, become offerings (*haviḥ*) in the fire of God-consciousness. By these offerings, all these three states of I-consciousness become one with God-consciousness.

Because this great yogi offers these three flows of consciousness, causing them to be digested in the fire of God-consciousness, only God-consciousness and no other consciousness remains. This yogī finds the kingdom of God-consciousness everywhere, in the gross body, in the subtle body and in the subtlest body. So in this way, he subsides I consciousness on these threefold bodies and he gains entry in God-consciousness.

This is said in *Śrī Vijñānabhairava Tantra*:

> When all the five elements, all the organs and all the perceptions of the organs, including one's mind, are offered in the fire of the great voidness with the sacrificial ladle (*srukca*) of awareness, that is, in the real sense, the great fire sacrifice (*havana*).
>
> (*Vijñānabhairava* 149)

In *Timirodghāṭa Tantra* it is also said:

> When, in the fire of God-consciousness, you subside the attachment to one whom you love, to the one who is your friend, to the one who is your close relative, to the one who fills you with happiness and to the one who is your beloved, then you are situated in the courtyard of the supreme ether of voidness.
>
> (*Timirodghāṭa Tantra*)

In essence, this is just to subside the oneness of I-consciousness on these threefold bodies.

It is also said in *Bhagavadgītā*:

> The way of action of great yogis is to offer all the actions of the organs of the senses and all the actions of breathing completely in the fire of the one-pointedness of God-consciousness.
>
> (Bhagavadgītā 4..27)

The author *Kallaṭa* has explained the meaning of agitation this way in his commentary of *Spanda Kārikā*.

> When all agitations end, then the supreme state of God-consciousness is revealed.
>
> (*Spanda Kārikā* 1.9)

In this verse, the word "agitation" refers to that state which exists when you put your I-consciousness on these threefold bodies. When I-consciousness on these threefold bodies is removed and inserted in God-consciousness, then agitation ends. There is no further agitation.

2.9 jñāanamannam //

(For such a yogī)

differentiated perception is his food

or

knowledge of his own nature is his food.

This yogī eats and digests differentiated perception in his own supreme nature of consciousness.

Previously in the second *sūtra* of the First Awakening of the *Siva Sūtra*, we are told *jñānambandhaḥ*, "bondage is differentiated perception." And when that differentiated perception is carried in God-consciousness by great Śaiva yogīs, it does not live, it expires. Then, there is no residue of that differentiated perception. This is why he has said in the present *sūtra*, "differentiated perception is his food," because he takes it in and digests it in his own nature of God-consciousness.

Previously, this point was communicated in this verse:

> In that state, where he carries all differentiated perception into one God-consciousness and digests

it, not only are differentiated perception digested but along with differentiated perceptions, death, time, all actions good or bad, all changes of life, all perceptions good or bad, and all discussions of the question of monism or dualism are also digested in that supreme oneness of God-consciousness.

(*Bhargaśikhā Sastra*)

This is one explanation of this sutra. There is also another way to explain it. In this explanation, take the word *jñāna* to mean knowledge of your own real self, and not differentiated perception. Thus, the reading would be:

For such a yogi, knowledge of his own nature is his food.

So, in one way, because this yogi carries differentiated perceptions from the differentiated to the undifferentiated state, he has explained that all kinds of differentiated perceptions are this yogi's food. This yogi carries these differentiated perceptions from darkness to light, from sadness to joy. Everything for him is joyous, filled with light and glory. This is one way of explaining the word *jñāna*.

The other way to explain the word *jñāna* is that *jñāna* is the real knowledge of your own nature. This is his food and he is satisfied with this food. Being always satisfied with this food means he doesn't crave for physical food. Of course he eats, he does not starve himself, but he is not attached to food. He is always intoxicated in his own self because the knowledge of his real nature gives him complete satisfaction.

It is also said in *Vijñānabhairava:*

Take any one means, in this world of one hundred and twelve means (*upāyas*), for entering in God-consciousness, and meditate according to that means. The fullness you experience by practicing consistently day by day on that means will give you perfect satisfaction and perfect fullness of self.

(*Vijñānabhairava* 148)

Here, the author says that it doesn't matter which means you take out of these one hundred and twelve ways. The fullness you experience through constant practice gives you perfect satisfaction and fullness of self.

This is stated in *Spanda* in this verse:

Always maintain awareness in all your activities.

(*Spanda Kārikā* 3.12)

If you lose awareness, then you are gone. You have destroyed the reality of life. You must, therefore, be aware. If you are fully aware of your thoughts, then you will not see any thoughts there. You can't be partially aware while thinking; this won't accomplish anything. Be fully aware of what you are thinking and you won't think anything. If you are aware of what is happening next, nothing will happen. If you are aware that you are dying, you won't die. If you are aware that you are going from wakefulness to the dreaming state, you won't go. On the contrary, by establishing this awareness, you will get entry into God-consciousness. This is the greatness of awareness, that if you are always aware in continuation, always one-pointed and residing in the one-pointed state of God-consciousness, you won't think anything. If, on the other hand, you are unaware, you will miss the reality of your life.

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R.K. SADHU

(Printer and Publisher)

When this yogī does not maintain awareness in continuity, then, although he possesses the knowledge of God-consciousness, there are many occasions when he lacks awareness. For example, if this yogī is aware of God-consciousness now and after a short time he becomes unaware, missing that awareness, then again after a few minutes he is again maintaining that awareness, this is not the way to maintain awareness. Awareness must be maintained in continuity. And when this yogi doesn't maintain unbroken awareness, what happens to him?

[To be continued...]

1. The word *śāktopāya* refers to the "means" (*upāya*) pertaining to energy (*śakti*). *Śāmbhavopāya*, the first and supreme *upāya*, is *upāya* pertaining to Śiva. And *āṇavopāya*, the third and inferior *upāya*, is *upāya* pertaining to individual being. *Śāmbhavopāya* is explained in the First Awakening of the *Śiva Sūtras*, *śāktopāya* is explained in the Second Awakening, and *āṇavopāya* is explained in the Third Awakening.
2. Here the word "evil" does not refer to the commission of what we ordinarily mean by "sin." Here the "evil" we are protected from is that of committing the greatest of all sins—coming out from God-consciousness.
3. *Prāsāda* is the highest elevated state. When you are situated in *Prāsāda*-the highest state of God-consciousness-you become filled with joy.
4. This is *krama mudrā* in its real sense.
5. See sūtra 1.22
6. She is not limited to any particular philosophy or religion because any-oneeven a catcan rise if Lord Śiva puts some force in that being.
7. She is called *Kuṇḍalinī* because she is internal power existing like a serpent in the shape of a coil. Actually, *Kuṇḍalinī śakti* is the revealing and concealing energy of Lord Śiva. This *Kuṇḍalinī śakti* is not different from the existence of Lord Śiva, just as the energy of light and the energy of the heat of a fire are not separate from the fire itself. *Kuṇḍalinī*, therefore, is, in the true sense, the existence of Śiva. It is the life and glory of Śiva. It is Śiva itself.
8. This heart is not the physical heart. This heart is the center of awareness. It is found everywhere in the body.
9. *Mūlādhāra cakra* is found near the rectum.
10. Here, *bindu* refers to the supreme semen (*vīrya*) that becomes agitated there. The formation of *kuṇḍalinī* is of that supreme semen. It is not individual semen. It is something beyond that, experienced only by *yogīs*. Because *kuṇḍalinī* is formed with the body of supreme semen, which is *bindu*, just imagine how joyous her formation would be!
11. This is a natural occurrence. He reaches this state of super intense joy and then he comes out from it. This is the way it happens to everyone who experiences this state.
12. This state is the real state of *krama mudrā*, which is ultimately experienced by blessed *yogīs*.
13. In the beginning of *satyuga*, Lord Śiva appeared in the form of *Svacchandanātha*. As *Svacchandanātha*, he had five heads and eighteen arms. His five heads came into manifestation through his five great energies: *cit śakti* (all consciousness), *ānanda śakti* (all bliss), *icchā śakti* (all will), *jñāna śakti* (all knowledge), and *kriyā śakti* (all action). These five energies appeared in his five mouths known as *īśāna, tatpuruṣa, aghora, vāmadeva, and sadyojāta*.
14. Because these five mouths rise from *kuṇḍalinī*, Lord Śiva is dependent on *kuṇḍalinī*.
15. *Mātṛikā* is the system of letters of the Sanskrit alphabet that begins with the first letter *a* and ends with the last letter *kṣa*. In the English alphabet this would correspond to the letters a to z. In Kashmir Śaivism, there is another understanding of the system of letters. In this system, the letters are not in order; it is an orderless world of letters. Such a system is one thing in all things and all things in one thing. In Kashmir Śaivism this system is called Mālinī.
16. For instance, flying in the sky, giving boons to disciples, etc.
17. She is unknown to her children. Why? When you descend to the objective field, the creative energy is mother and this creative energy is unknown in the objective field. When you ascend to subjective consciousness, then creative energy is known. In the subjective field, she is not *mātṛka*; there she in *cit śakti* the energy of consciousness.
18. Kashmir Śaivism, there are two theories of the alphabet. These theorise are known as *Mātṛikācakra* and *Mālni*. The theory being referred to here is the theory of *Mātṛikācakra, not Mālini*. *Mātṛikā* is the systematic reading of the letters of the alphabet from *a* to *kṣa*. *Mālini* is the combined, joined reading of these letters. In *Mālini*, consonants are found in vowels and vowels are found in consonants. *Śakti* is found in Śiva and Śiva is found in Śakti. When Śakti and Śiva aloe found separately: that is the system of *Mātṛkā*. When *Śiva* and *Śakti* are found together, combined to each other, that is the system of *Mālini*. The theory of *Mālini* is not explained in the *Śiva Sūtras*.
19. This is another movement of Lord Śiva. When the two movements *anuttara* and *ānanda* are reunited with the force *trikoṇa*-the letter *e*, which was already created. And when these two energies, *anuttara* and *ānanda*, come in contact with *icchā śakti* and *iṣana śakti*, then two triangles are united, creating two shapes with six angles. This six-angled star is composed of three male atlgles and three female angles and is shaped like the Jewish star.
20. The kind of *visarga* existing in the state of *ānanda śakti* and represented by the letter *ā*, is called *śāmbhava visarga*. This *śāmbhava visarga* is *cittapralayaḥ*. *Cittapralayaḥ* means "where your mind does not function." It is the thoughtless state. And so *śāmbhava visarga* is the thoughtless flow.
21. The *ekāgratā* state of mind exists when you are determined to maintain your mind on one point with concentration. When you keep your mind in the state of being one-pointed, it will occasionally try to move to another object. You must be attentive in such a way that you prevent it from going to that object. When it goes to that object, you drive it back to its original point. This is the state of mind known as *ekāgratā*.
22. *Māyā* is the energy of illusion. *Kalā* is the energy of limited action. *Vidyā* is the energy of limited knowledge. *Raga* is the energy of attachment to limited things. *Kāla* is the limitation of time. Niyati is the energy of being situated in only one particular place.
23. Whatever you see, whatever you hear, whatever you smell, whatever you taste, whatever you touch is *prakāśa*. The sensation of touch, the sensation of smell, the sensation of taste, the sensation of seeing anything, whatever you perceive, not only think but perceive, with any or all of your five organs of perception, is called *prakāśa*.



CONVERSATIONS WITH SWAMI LAKSHMANJOO

■ Alice Christensen

Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.

SIX

Ignorance and Freedom

ALICE: Swamiji, let's talk about the three impurities, or *malas*. In your book 'The Secret Supreme' you say that" the three *malas*, or impurities, reside in maya, not in *swatantrya shakti*. What does that mean?

LAKSHMANJOO: *Swatantrya shakti* is that freedom, that free will: *swatantrya shakti* is transformed when the universal being goes down from his position to play us his drama, the drama of the world. The universal being, he has got energy that is called *swatantrya shakti, swatantrya*. And that is *swatantrya*, just freedom, everywhere freedom. In going up there is freedom, in coming down there is freedom. When the individual goes up, he has got freedom, but when he comes down, he has no freedom. He comes down and he is destroyed. All glamour of God-consciousness is destroyed when coming down. So there is a difference between the individual and universal beings: that universal being can rise and come down, with his glamour of *swatantrya shakti*. And that individual being, when he rises, possesses *swatantrya shakti*, but when he goes down, *swatantrya shakti* takes the position of *maya*, ignorance, and it entangles him.

ALICE: And *maya* is associated with the world, isn't it'?

LAKSHMANJOO: Associated with ignorance and the world, and individuality. *Swatantrya shakti* is associated with universal being and freedom. Absolute freedom, absolute God-consciousness.

ALICE: So when this huge, this vast consciousness comes down as you have said, then the earth is there?

LAKSHMANJOO: Everything is there.

ALICE: And when it rises does the earth disappear?

LAKSHMANJOO: Earth does not disappear, earth takes another formation. It appears divine. It appears then filled with God-consciousness.

ALICE: It becomes God.

LAKSHMANJOO: Actually this is divine. Everything is divine. Only there is a lack of our awareness. We don't observe it. God can observe it. So he does not feel guilty when he slaughters one individual. He does not feel guilty because it is not slaughter at all, it is just a change.

ALICE: So life and death and things such as war...

LAKSHMANJOO: It is a play. It's a drama of his. For us it's torture. For us it is grief and everything.

ALICE: It is torture. As long as it's a divine consciousness, it is a drama.

LAKSHMANJOO: There is no drama when you don't observe it as drama; then *malas* appear, these impurities, in the scene.

ALICE: Now, how can you describe the three impurities?

LAKSHMANJOO: Three impurities? Let us begin with gross impurity. Gross impurity is called *karmamala. Karmamala* is when you feel, "I am fine, I am great, I am nothing" —the opposite also. When this kind of sensation resides in your brain, it is the outcome of that *mala*.

ALICE: The gross quality.

LAKSHMANJOO: And *mayiyamala* is, "Oh, he is my enemy, he is my friend. Oh, he is my life, he is my own self. Oh. he is." This duality...

ALICE: The duality of differences...

LAKSHMANJOO: This, duality of differentiation arises from the second *mala*, the medium *mala*. That is *mayiyamala*, where differentiatendness begins to appear. And *anavamala* is the subtlest impurity. The subtlest impurity is when one resides in God consciousness, in the stale of *samadhi* There also he finds giddiness. This is due lo that subtle impurity. It is called *anavamala,* it is pertaining to Self.

ALICE: It's due to having a physical body?

LAKSHMANJOO: Yes, it's because of physical body.

ALICE: Because of a physical body you never really lose that, do you Swamiji?

LAKSHMANJOO: No.

ALICE: And do all three impurities stay with you for you whole life?

LAKSHMANJOO: For the whole life, but at the time of *samadhi*, they are all gone. But you have to develop it. You have to develop it by and by in our lifetime As long as we have developed it, when the time comes when it is fullness, all *malas* are shattered And the body also does not exist You have lo leave the body also.

ALICE: While you are practicing, Swamiji all these years that you have practiced Yoga while you are practicing you are trying to be aware of these impurities, and dealing with them constantly?

LAKSHMANJOO: Yes. If you arc not dealing with these impurities you cannot teach, you cannot elevate people.

ALICE: Because they're always there…

LAKSHMANJOO: No, I mean if you go in the depth of God-consciousness, then you cannot teach people. You are above that. You don't find anybody ignorant.

ALICE: I see. You see divine qualities in everybody.

LAKSHMANJOO: Yes, You see from the angle of God-consciousness, that everybody seems to you divine.

ALICE: So then you would lose you worldly outlook.

LAKSHMANJOO: Yes, you have to do this. But that

is the end of life. Till then you have to elevate people, and you have to see that there is this kind of ignorance, so you have lo teach them, elevate them.

ALICE: And so you have lo be aware of those ...

LAKSHMANJOO: No, yon have to be aware of these *malas*. As long as *malas* are not there, you cannot realize who is ignorant and who is elevated When *malas* have vanished altogether, you'll feel everybody is elevated.

ALICE: Absolutely divine.

LAKSHMANJOO: Some people pray to God for getting rid of all the *malas*, at once. They're fed up with this world So they don't want to elevate Those elevated souls don't care for the world.

LAKSHMANJOO: First, Abhinavagupta has explained this himself, that ignorance is the cause of bondage, and knowledge is the cause of liberation. Ignorance and knowledge There are two kinds of ignorances and there are two kinds of knowledge, also. One type of ignorance is called *paurusha ajnana* - ignorance pertaining to spirituality This is spiritual ignorance And another ignorance is intellectual ignorance, *baudha ajnana* Intellectual ignorance you know. There is intellectual ignorance first and there is spiritual ignorance. And these two kinds of ignorances carry a man in the black side of the world.

ALICE: Darkness.

LAKSHMANJOO: Darkness. And so he becomes part of the play of repeayed births and deaths. And this first ignorance, intellectual ignorance, comes from will, intellect, thinking, perception, understanding. You can understand what God really is, you can understand what the means to attain that state are. You have to understand those first, before you practice on them. Understanding won't carry you there, but this is important, to understand the means, the ways. So this understanding, the reality of that, is pertaining to intellectual knowledge Intellectual knowledge removes this intellectual ignorance. Do you understand?

Spiritual ignorance is that of your own nature. You don't understand what you really are. That is spiritual ignorance. And that spiritual ignorance is removed by spiritual knowledge, called *paurusha juana. Paurusha jnana* removes *paurusha ajnana. Baudha jnana* removes *baudha ajnana.* Intellectual ignorance is removed by intellectual knowledge and spiritual ignorance is removed by spiritual knowledge.

Now, Abhinavagupta has discussed how this intellectual ignorance can be removed. This intellectual ignorance can be removed by going through those spiritual books by realized masters, say Vedanta, *Tantra loka*, Shaivism, all philosophies of thought By studying and going deep and fully understanding them, this intellectual ignorance is removed. But still there is a gap of that spiritual entity, spiritual understanding. Spiritually, you can't understand unless you practice on that. By practicing on that, spiritual ignorance is removed. Spiritual ignorance, *paurusha ajnana*, is removed by initiation of your masters. And *baudha ajnana* is removed by going through those spiritual books. But there is succession in that. Some say it is general.

Generally everybody admits this thinking, that ignorance is the cause of repeated births and deaths, and knowledge is the cause of liberation. But still, what is real knowledge? What is real intellectual knowledge and what is real spiritual knowledge? It is to be thought about. Abhinavagupta discussed what intellectual knowledge is, correct intellectual knowledge. There are so many intellectual knowledges found in various types of thoughts and schools. Sankhya describes and explains this intellectual knowledge and spiritual knowledge also. But in *Tantra loka*, Abhinavagupta says, "I'm not boasting that my knowledge is unique." He says, "I say this fire is hot, don't touch this fire, it will burn. So this is reality, what I say. So my explanation of spiritual knowledge and intellectual knowledge is correct, *it* is real knowledge. According to the way of real understanding of the masters." So this is how you should begin, by explaining what is ignorance and what is knowledge.

And then you should consider, after this knowledge, who is capable of receiving this knowledge from

Masters. Do you need some qualified student, qualified *shishya*, disciple? Abhinavagupta explains that qualification concerns only devotion. Devotion towards master. Devotion towards God. Devotion towards this philosophy. If there is devotion, towards philosophy, towards God, and towards his master, everything is there. If he is outcaste, if he is not Brahmin, if he is not orthodox, it doesn't matter, if there is devotion. Everything is there. There is no restriction of caste, creed and color. It can be purchased by any living being who is capable of purchasing these qualities.

ALICE: That devotion.

LAKSHMANJOO: Devotion towards master and his teachings. Only these two. Nominate these two: devotion towards master and his teaching. But real master You have to analyze your master first, you have to see, you have to examine.

ALICE: Question.

LAKSHMANJOO: Question. Questioning within you. You have to investigate before you surrender at his feet. You have to investigate him.

LAKSHMANJOO: I have already explained that there is two-fold ignorance: intellectual ignorance and self-ignorance. This two-fold ignorance carries away an individual from realization of God-consciousness, and thus he is entangled in the wheel of repeated births and deaths, *samsara*.

This two-fold ignorance, the intellectual, *baudha ajnana*, and self-ignorance, *paurusha ajnana*, can be removed successively by intellectual knowledge, *baudha jnana*, and self-knowledge, *paurusha jnana*. This intellectual ignorance which is destroyed by intellectual knowledge makes one worthy of realizing God-consciousness. On the other hand, self-ignorance, which is removed by self-knowledge, makes him capable of realizing his own nature, within himself.

In addition, there is one more thing to be understood regarding removal of this two-fold ignorance. Intellectual ignorance is removed by practicing and realizing and understanding the depth of monistic *shastras*. This kind of practice on these monistic *shastras* is the chief cause of the removal of this ignorance. Whereas, the next, self-ignorance, is destroyed by meditating on one's own self without the support of *shastras*.

It won't be out of place to mention here that if only intellectual ignorance is removed and self-ignorance is still there, nothing can reach it. On the other hand, if intellectual ignorance is there and self-ignorance is removed by meditating, concentrating, and contemplating on one's own self, he will be liberated from the wheel of repeated births and deaths. But only at the time of leaving his physical body -not in this lifetime. But if by the grace of God and by the utmost effort of the individual, both ignorances are destroyed simultaneously then one becomes *jivan-mukta*, definitely. So here you find the greatness of removal of intellectual ignorance, that makes one shine as *jivan-mukta*, liberated in his own lifetime. Hence one must understand the greatness of the removal of intellectual ignorance, but only when self-ignorance, *paurusha ajnana*, is also removed. With the exception of the greatness of intellectual knowledge, yet only self-knowledge is attained.

Still, there is the possibility of becoming liberated from *samsam*. So one way attainment of self-knowledge is responsible for liberating one's self without the adjustment of attaining intellectual knowledge, *baudha jnana*. But God forbid, if intellectual ignorance remains persisting and self-knowledge is already attained there is possibility of degrees of self-knowledge. That may become the cause of his self-ignorance after some span of time if intellectual ignorance persists throughout.

So we have come to this conclusion in the end of explaining this two-fold ignorance, that the individual has to develop this two-fold knowledge, intellectual and self, simultaneously. So that there is no apprehension of falling down from realization of God-consciousness at any place.

Shaivism has laid down three means for the removal of this two-fold ignorance. The supreme means is *shambhavopaya*, the medium means is

shaktopaya, and the inferior means is *anavopaya*. The supreme means, *shambhavopaya*, is explained for those who have the highest capacity for maintaining awareness of self. The medium means, *shaktopaya*, is explained for those *sadhaks* who have to some extent elevated the condition of their maintenance of awareness. The inferior means, *anavopaya*, is meant for those aspirants who have no capacity of maintaining awareness at all.

The supreme means, *shambhavopaya,* means just holding awareness in continuity without adoption of meditating, concentrating, or contemplating on any recitation of *mantra*. The yogi has just to hold awareness of self and remain there. He has not to adopt any process of thought, remembrance, memory, and so on, just remains vacant from all sides and void from everything but with awareness. This kind of means is called *shambhavopaya*. The definition of this *shambhavopaya* is explained in *Malinivijayottara Tantra* as follows: "Where there is no adjustment of any thought, where there is no recitation of any mantra, where there is no practice of breath, where by the divine grace of master, one gets perfect residence in one's own nature, completely, is called *shambhavopaya*." Hence, *shambhavopaya* is process of thoughtless thought, which sentences him to the point of God-consciousness in a flash without succession.

The medium means, *shaktopaya*, is absolute, pure thought process. It just to hold any thought and associate it with this same thought without any slightest adjustment of similar thought. To make it more clear, it is the process in which an aspirant concentrates on one thought without any other interruption. This one thought may be interrupted by another similar thought but that has to be checked. This process is not process of thought in chain form. Take one thought and concentrate upon it in perfect content. By doing this a Yogi feels this thought going on without the wavering movement of breath. So automatically the movement of breath also comes to its standstill position.

To make it more clear, when there is only one thought, the breathing movement ceases altogether. So by this one gets entry in God-consciousness. Here in this *shaktopaya*, adoption of recitation of mantra, breathing process, meditation and all other things are discarded altogether. The definition of *shaktopaya* is explained in *Malinivijayottara* as follows: "Where there is no recitation of mantra, where there is no adoption of meditation, where there is no focusing of organ on one point, that really is called *shaktopaya*." The inferior means, *anavopaya*, is that kind of means where the *sadhak* has to lake support of breath, mantra, cognitive organs, and all kinds of rituals. For instance, to illustrate it, breathe in and out, very slowly. Adjust mantra at the same time with this breath, under the directions of your master, and fix your thought on the point either between two eyebrows or throat or heart. By doing so in continuity this breathing movement is transformed in the subtle movement of breath. The recitation of mantra is transformed in this subtle movement of breath. The recitation of *mantra* is transformed in development of mantra *devata*. This means that the deity whose mantra is recited and concentrated, taking point on which he concentrates, expands and melts in absolute pervasion of God-consciousness. And after some substantial period of this practice, this *sadhak* gets entry in God-consciousness in the end. This is the means by which the *sadhak* experiences the rise of *kundalini*.

It won't be out of place to mention here that by adoption of this practice also, one attains the final realization of God-consciousness. In these three-fold means, the aim of attainment is God, without the slightest differentiation. Of course, the means are different, but the meant is one.

In *shambhavopaya* one gets attainment of God-consciousness in a flash, instantaneously. *Shaktopaya* leads to successful achieve-spirant slowly and by and by to the same end. That is God-consciousness.

In conclusion, one must know the supreme means, *shambhavopaya*, is called monistic means; medium means, *shaktopaya*, is called mono-dualistic means; and inferior means, *anavopaya*, is called dualistic means. In other words, *shambhavopaya* is *upaya* pertaining to Shiva. *Shaktopaya* is *upaya* pertaining to *Shakti*. And *anavopaya* is the *upaya* pertaining to individual, *jiva*. Moreover, *shambhavopaya* is con-

nected with will, *shaktopaya* is connected with knowledge, and *anavopaya* is connected with action. So it is well said, that this philosophy is called *trika*, three-fold science: *nara*, individual; *Shakti*, energy; and *Shiva*, energy whole.

So this is the explanation of *shambhavopaya, shaktopaya*, and *anavopaya*. But there is one more point to be discussed regarding these three means. In addition to this, Kahmiri Shaivism has explained that *shambhavopaya* deals with three predominant subjects; *shaktopaya* deals with six predominant subjects; and *anavopaya* deals with five predominant subjects.

In *shambhavopaya*, the first subject is the theory of reflection and its purpose. The second is the theory of alphabets and their purpose. The third subject is the theory of I-consciousness.

In *shaktopaya*, the first subject is beautification of thought, the second subject is the treatment of mind through logic, and the third subject is the explanation of the limbs of the body of Yoga, and the difference between limbs described in Shaivism and limbs described in Yoga Darshan, with their purpose. The fourth subject deals with the rise of the wheel of super-organic centers and how these organic centers are focused to one female energy, Kali, in twelve-fold ways. The purpose of the fifth subject is how the power of mantra is acquired, and the sixth subject deals with the point that when a Yogi masters all the other five ways, for him nothing is pure, nothing is impure. And at the same time, nothing is right and nothing is wrong.

In *anavopaya*, the first subject is the intellectual meditation and how it is done. The second subject in *anavopaya* deals with the six centers of vibrating breaths. The third subject clarifies how the rise of consciousness is breathed out and breathed in. The fourth subject explains how a *sadhak* gets entry in supreme consciousness and what are the signs experienced by him therein, so that one can understand that he has entered in the kingdom of supreme consciousness. The fifth subject deals with what actually is word, *shabda*.

LAKSHMANJOO: Everywhere in *anavopaya* there is centering, but with some support. *Shaktopaya* is without a support.

ALICE: An object.

LAKSHMANJOO: Yes, *shaktopaya* is supportless centering. For instance, you look at one thing, then look at another thing. This sensation of looking on this part and this part -through these two sensationless areas - and finding out what is the mediator, what was in between. What was the sensation in between these two objects. These sensations.

ALICE: Where one began and the other left off.

LAKSHMANJOO: That is *shaktopaya*. To fix awareness there, without support of these. When you take support of these, again and again, that is *anavopaya*. That would go to *anavopaya*. When you take only support of these two objects -not these two objects, two sensations of these two objects -only once and get entry in and are fixed in that center, that is *shaktopaya*. And *shambhavopaya* is just jump in that center. *Shambhavopaya* is without support. You have to take support only once in *shaktopaya*. You have to take support every now and then in *anavopaya*.

ALICE: Continuously.

LAKSHMANJOO: Continuous support. Then you can maintain awareness in the junction. For instance, take support of inhaling and exhaling, and mantras; so-haum, so-haum, so-haum, repeatedly, in continuity, and seeing the center. That is *anavopaya*. But in *shaktopaya*, you have not to recite these mantras. Just only once to begin. Take support of this thing. Leave them aside and get centered in that center, that which is between the two. It is neither this, nor this, it is something, some sensation in between. It is nothing. It is void. You have to catch it. That is *shaktopaya*. And that is why it is very unacquainted with that voidness. Then we jump in that voidness, at once, without taking support of these two objects.

ALICE: Any object.

LAKSHMANJOO: Or two thoughts, or two movements, two steps when you walk, one foot there and

another foot there. One foot is over, one foot is done, another foot is to be done, in between. That movement in between, which is not in movement.

ALICE: It is still.

LAKSHMANJOO: It is still. But it is centered. It will happen. Movement will take place. It has not taken place. First movement is over. Next movement will take place. But it has not taken place yet. There, in that center, that is *shaktopaya*.

ALICE: Like music.

LAKSHMANJOO: Yes. [Laughing]

ALICE: Like the pause in music.

LAKSHMANJOO: Yes, pause. And *shambhavopaya* is without doing these two movements. That is *shambhavopaya*. *Shambhavopaya* is just to dive deep in that void center.

ALICE: *Shambhavopaya* would come from long practice of *shaktopaya*. *Shambhavopaya* would come naturally.

LAKSHMANJOO: Yes, naturally, yes. It is just to maintain acquaintance. When you are acquainted more and more with Mother Alice, Mother Alice will be with you always. Just to confirm this acquaintance you have to go to Mother Alice every now and then, to see her, to talk to her, to touch her, to do all those things. But afterwards, when you are fully acquainted with that being, then there is no need, they are there already ...

ALICE: It's just a thought... No, it's more than that, it's a sense, it's like the pause in between music.

LAKSHMANJOO: Yes, pause. So centering is a thing which is developed in these *upayas*. Not in *shaktopaya*. You see, this is our shop, our provision shop. There is no different sale; sale is one. But the way of sale is different. We sell only one thing, one point. That is centering. Centering is to be sold. But in three different envelopes. One envelope is *anavopaya*, and one envelope is *shaktopaya*, and another envelope is *shambhavopaya*. And we place this centering in envelope of *anavopaya* to that where is not so much capacity to learn how to dive deep in that centering, without support. So we keep support also with that. And *shaktopaya* also we keep support. In *shambhavopaya*, we don't keep support.

ALICE: Direct.

LAKSHMANJOO: Is direct.

ALICE: Is free.

LAKSHMANJOO: Free, yes. You see this whole universe, so many things have developed -trees, houses, roads, motor cars, planes, everything. But still Vedanta calls this *maya*, because it is not true. But we don't call it *maya*. We feel this is true. It is only commentary of that voidness. This differentiated manifestation of universe is the commentary of voidness. Voidness is put in various envelopes just to make you understand. For example, red color and blue color are one.

ALICE: Then you could have invisibility.

LAKSHMANJOO: Yes, invisibility. Because redness and whiteness are only phases of its appearance. In the background there is only one thing. And that is perception, thought. And this thought is individual, undivided thought. Formless thought, timeless thought, space less thought. There is no space. There is no thought. There is no time, in real sense. That. is what we have to experience in these three *upayas*.

ALICE: We will write it, like we have talked.

LAKSHMANJOO: You have put my experience also in this.

ALICE: Oh, yes, if you like.

LAKSHMANJOO: Yes? I like to be exposed. [Laughter]

[To be continued...]

Ishwarswaroop Swami Lakshmanjoo Birth Centenary Celebrations

INTERNATIONAL SEMINAR ON KASHMIR SHAIVISM

JAMMU, 7-8 MARCH, 2007

WELCOME ADDRESS

By George vanden Barselaar

On behalf of the Ishwar Ashram Trust I would like to welcome your Excellency, seminar speakers, seminar participants, devotees and all well wishers of His Holiness Swami Lakshmanjoo Maharaj on this most auspicious occasion of the third Seminar on Kashmir Shaivism in this "The Birth Centenary Year of our beloved Swamiji."

During these two days of this seminar it would be easy to get lost in the high philosophical principles and concepts of the unique teachings of Kashmir Shaivism, But, I pray that we should not lose sight of the underlying reason we have all come together on this occasion, i.e., to celebrate the life of one of Kashmir's great treasures, a true Master in the lineage of ancient masters of the highest and richest philosophy existing in today's world.

Swamiji tells us that the *Sampradaya* of Shaiva masters is eternal, constantly concealing and revealing itself throughout the ages. Somananda, the founder of Pratyabhijna system, records in his *Śiva Drišti* that in the beginning of this present age of *Kali yuga* (more than 5,000 years ago) the charge of Shaivism was given to the great Rishi Durvasa. Even today it is said that Durvāsā still sits on Mount Kailash in his subtle body. From Durvāsā flowed out nineteen generations of mind-born sons, masters who carried the tradition forward. The nineteenth, Swamiji tells us, was not so introverted that he could create a mind-born son. He therefore married and carried the tradition through his own son. From that time on historic records of Shaiva Masters was more complete. Lord Shiva's revealing of the *Śivasūtra* to Vasugupta is well recorded. Then came the flourishing of masters from Ananda, Somananda, Utpaladeva, Lakshmanagupta, Shambunatha and the illustrious Abhinavagupta and his disciple Kshemraja and his disciple Yogaraja.

A few centuries after Abhinavagupta, the Shaivism particular to Kashmir once again took an introverted turn and became hidden from view, only to emerge around the mid-eighteen hundreds. At that time Shaivism saw the emergence of Swami Manakak and his illustrious disciple Swami Ram, a personality that most of this audience are familial with. It was Swami Ram who once again picked up the thread of this eternal *sampradāya*. Swamiji tells us that the Maharaja Pratap Singh, the then ruler of Jammu and Kashmir state, was very devoted to Swami Ram and when he asked what he could do in humble service to his Guru Swami Ram requested that he collect all the lost manuscripts of Shaivism and publish them. Though it is well known that this work was entrusted to J.C. Chatterji, there are few who realize the initial impulse came from Swamiji's grand-master, Swami Ram.

With his vast vision Swami Ram saw into the future, and 25 years after that request, all the texts of the Kashmir Series of Texts and Studies were completed. It should not seem strange that, this coincided precisely with the time that our own Swami Lakshmanjoo, still in his late teens, was eager to imbibe himself with the teachings of Kashmir Shaivism.

So complete was Swami Ram's commitment to the continuation of this chain of knowledge that in 1930 (16 years after he had left this world) he appeared to Swamiji and requested him M re-publish Abhinavagupta's Kashmiri rendition of the *Bhagavad Gitārtha-sāra-saṁgraha*, which though already published in the Kashmir Series of Texts and Studies, had numerous mistakes. Swamiji fulfilled that request and the book was published in 1933.

During the next three decades Swamiji remained practically aloof, known only to a few cherished

disciples, many of whom are here seated in this audience. The natives of his village at Ishber affectionately gave him given the name Lal Sahib.

Though Swamiji tried his best to remain aloof, it appears Lord Shiva had other plans. In 1965, he wrote a paper entitled "*Kundalini Vijñana Rahasyam*", which he latter presented at a *Samellana* conducted at the Sanskrit University in Varanasi. Swamiji's paper, read in fluent Sanskrit, was so well received that the Chairman, the renowned Mahamahopadhyaya Pandit Gopinath Kaviraj had Swamiji sit on the dais. It was from this date forward that scholars came to realize that the tradition of Kashmir Shaivism was alive and well, and fully embodied in the person of Swami Lakshmanjoo. The rest is history, and up to the time of his leaving this world a throng of scholars and seekers found their way to sit at Swamiji's feet.

In the western world some major scholars of today, like Alexis Sanderson from Oxford University, Andre Padox from the Paris research institute, Professor R. Gnoli from Italy, Lilian Silburn from France, and numerous others have all sat at Swamiji's feet and sought answers to their own perplexing questions.

In India we have works of Baljinnath Pandit, Nilkanth Gurtu, Jankinath Kaul 'Kamal', Paramahamsa Mishra, and many others, all of whom give specific reference to Swamiji's invaluable contribution to not only their work, but to Kashmir Shaivism as a whole. They all held Swamiji in highest esteem. Jaidev Singh Thakur, a prolific writer on Kashmir Shaivism, dedicated all of his works to Swamiji. His dedications speak for themselves: "To Lakshmajoo who unsealed my eyes"

"To Lakshmanjoo, to whom I owe whatever little I know of Pratyabhijna Philosophy" and finally...

"To Swami Lakshmanjoo...the doyen of Shaiva Agama"

When I first saw the word "doyen" I had to refer to the dictionary. It' translates as: 'One who is the most experienced and respected member of a group or tradition'. That certainly applies to Swamiji.

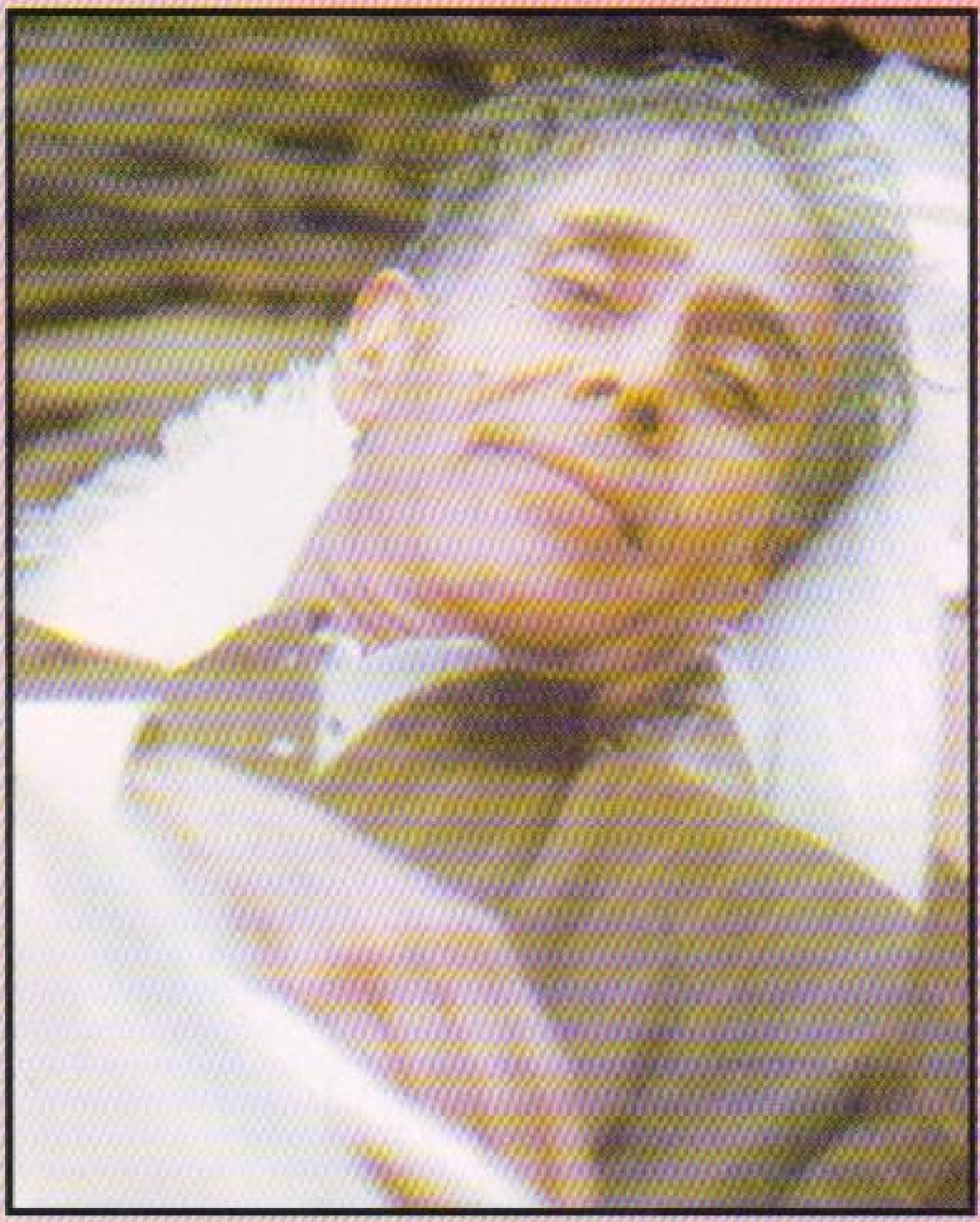
As a repercussion of Swamiji's earlier talk in Varanasi, in 1970's Rameshwar Jha, renowned Varanasi scholar and poet traveled to Kashmir. When he arrived in the ashram he stated his purpose before Swamiji, i.e. to enter into debate on the subject of Kashmir Shaivism. Swamiji casually agreed, but said "first let's take tea". Rameshwar Jha sat in silence and took his tea. On finishing his tea he simply bowed at Swamiji's feet and declared Swamiji the winner." The well known "*Gurustuti*", cherished among Swamiji's devotees as a befitting tribute to the master, manifested as a result of this meeting.

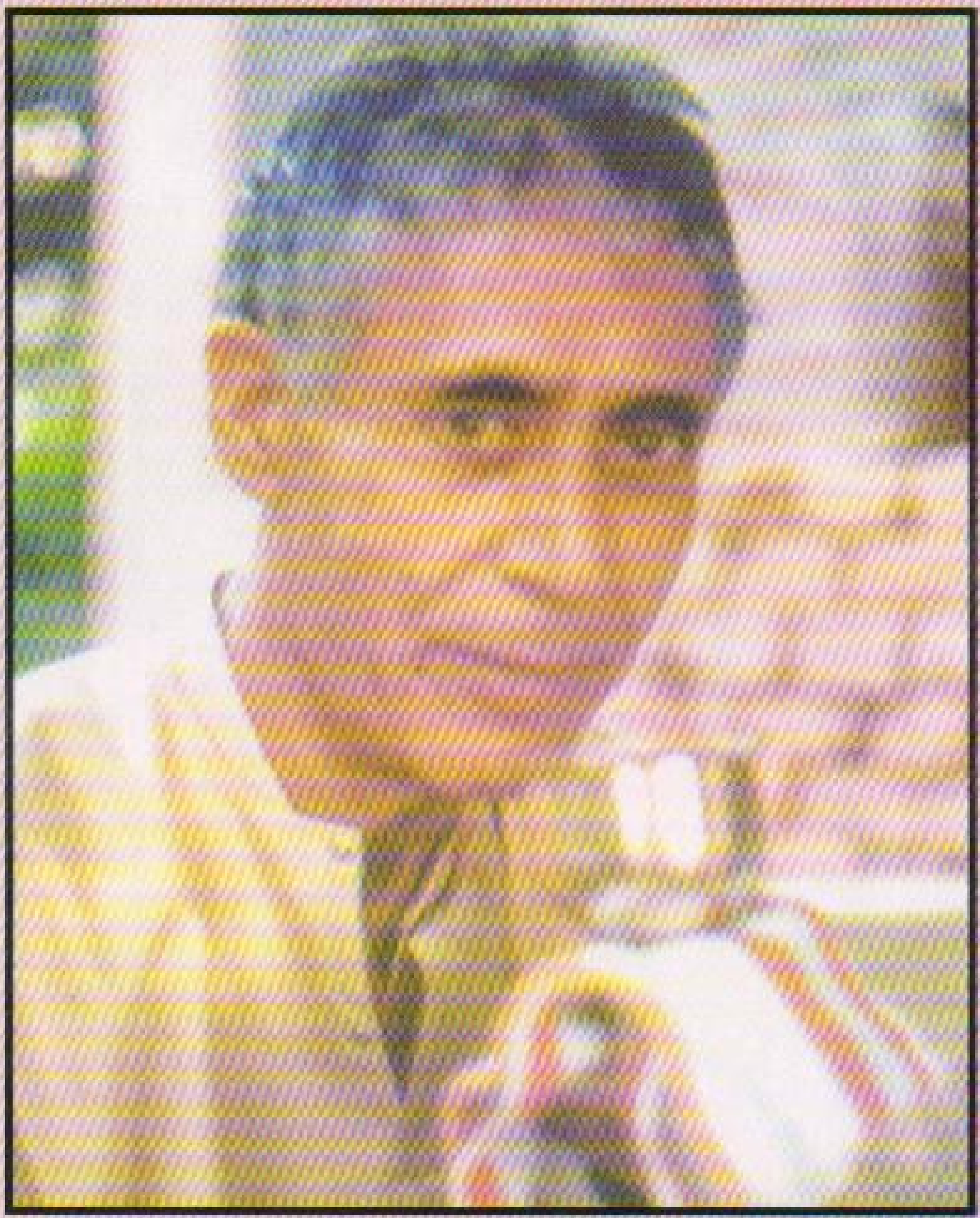
Throughout his life Swamiji intentionally remained hidden from the masses, in fact, it could only have been by his own *svatantrya* that he managed to remain somewhat hidden even from those who were close to him. But, occasionally and unsuspectingly, the truth of his underlying existence would leak out, giving a glimpse at least, of the majesty of his being. On the surface one saw in Swamiji the full dignity of human existence; beyond that one could only sense the oceanic life of a God-realized soul whose very purpose in being on this earth was beyond our limited comprehension.

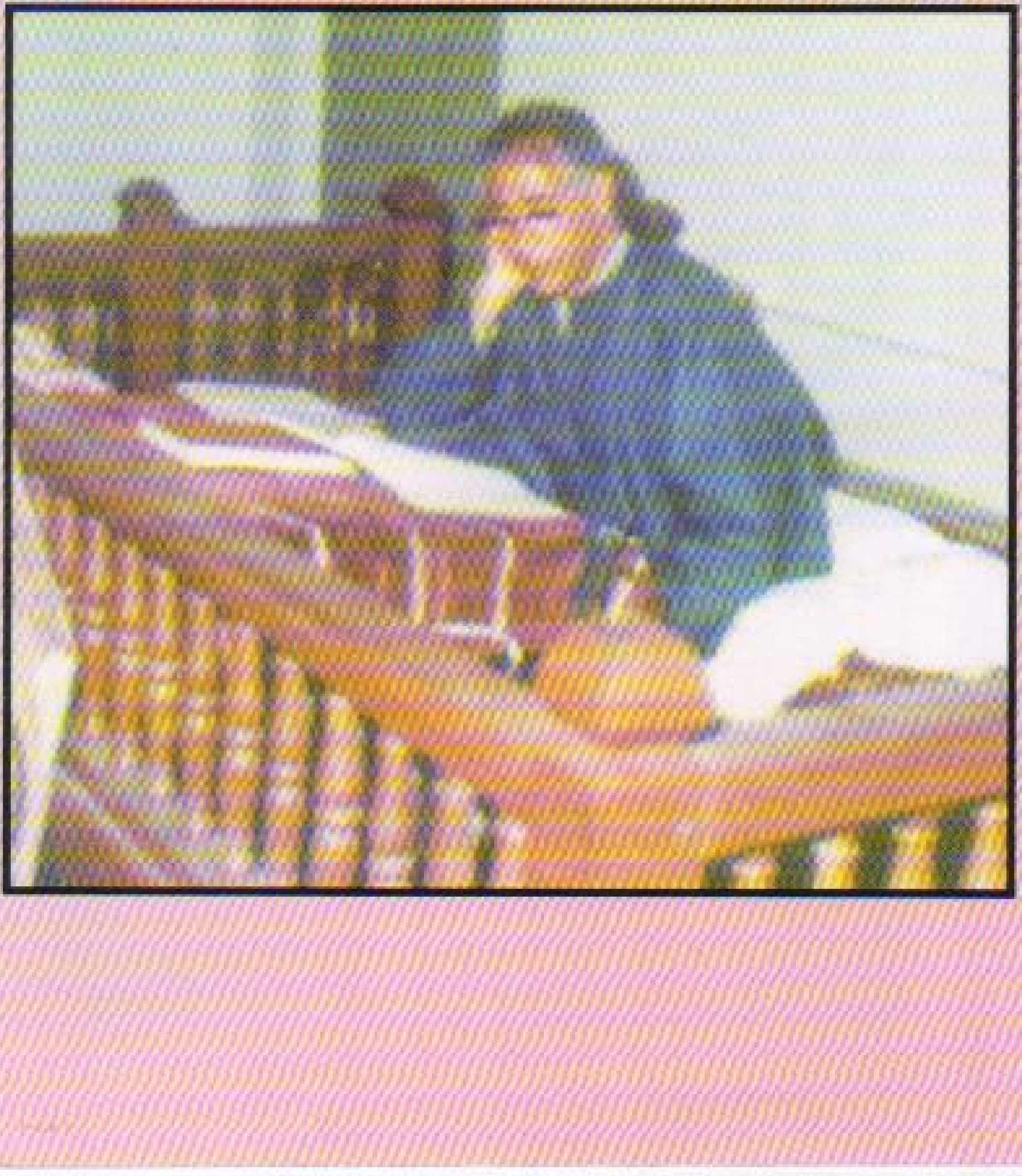
I would like to relate two brief incidents, which give validity to Swamiji's hidden greatness. In 1986, I took one of Swamiji's gardeners to visit the renowned Sufi saint "Sultan Sahib" who lived in a small village in Anantnag district. I was told that Sultan Sahib was considered to be the highest among the Sufi *peers* of Kashmir at that time. The whole valley was shrouded in heavy clouds that day but it did not deter the throng of eager visitors who had come to seek special favours that Sultan Sahib was accustomed to give. Sultan Sahib eventually entered the small room, and without even looking in my direction, he cryptically addressed the audience with the words, "Why has the English Sahib come to Anantnag when the .Sun is shining in its full glory in Ishber." Such was the hidden recognition between great souls.

Once again, in the summer of 1990, when the valley was practically bereft of its Hindu population, an old Muslim gentleman arrived at the ashram gate. As he sat at Swamiji's feet, he began to press Swamiji's legs and repeatedly requested for a *chit* which was to be signed by Swamiji Swamiji gave no *chit*, but simply patted his head and the old man left satisfied. Later it was revealed that the man lived adjacent to the famous Baba Rishi shrine near Gulmarg. During that brief meeting he conveyed to Swamiji that Baba Rishi had appeared to him in a dream, and he had requested Baba Rishi to help him with a serious problem which was weighing heavily on his head. Baba Rishi's reply was clear and unambiguous, "You will have to go to Lal Sahib, and receive his *chit*, as he is in charge of all of Kashmir."







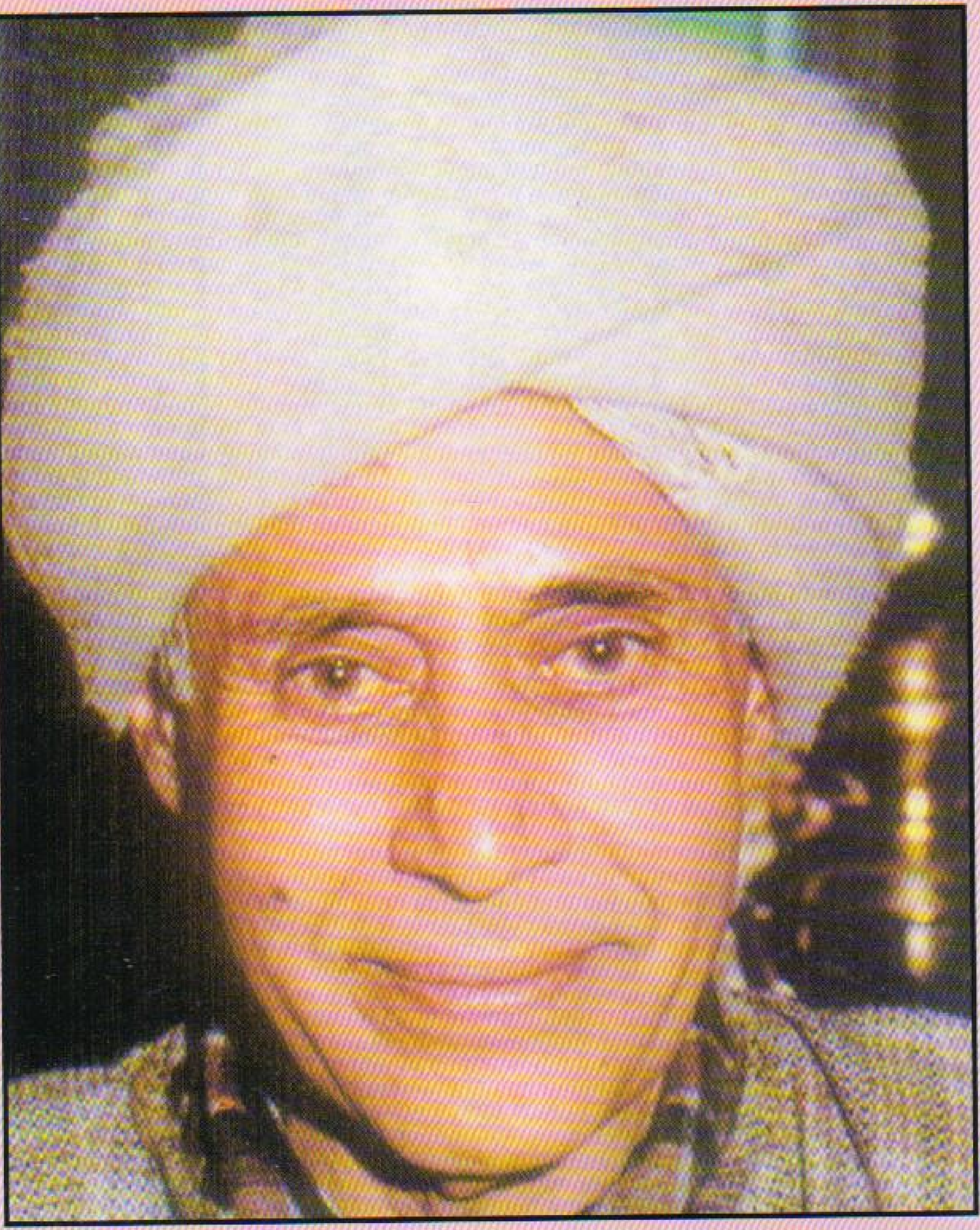


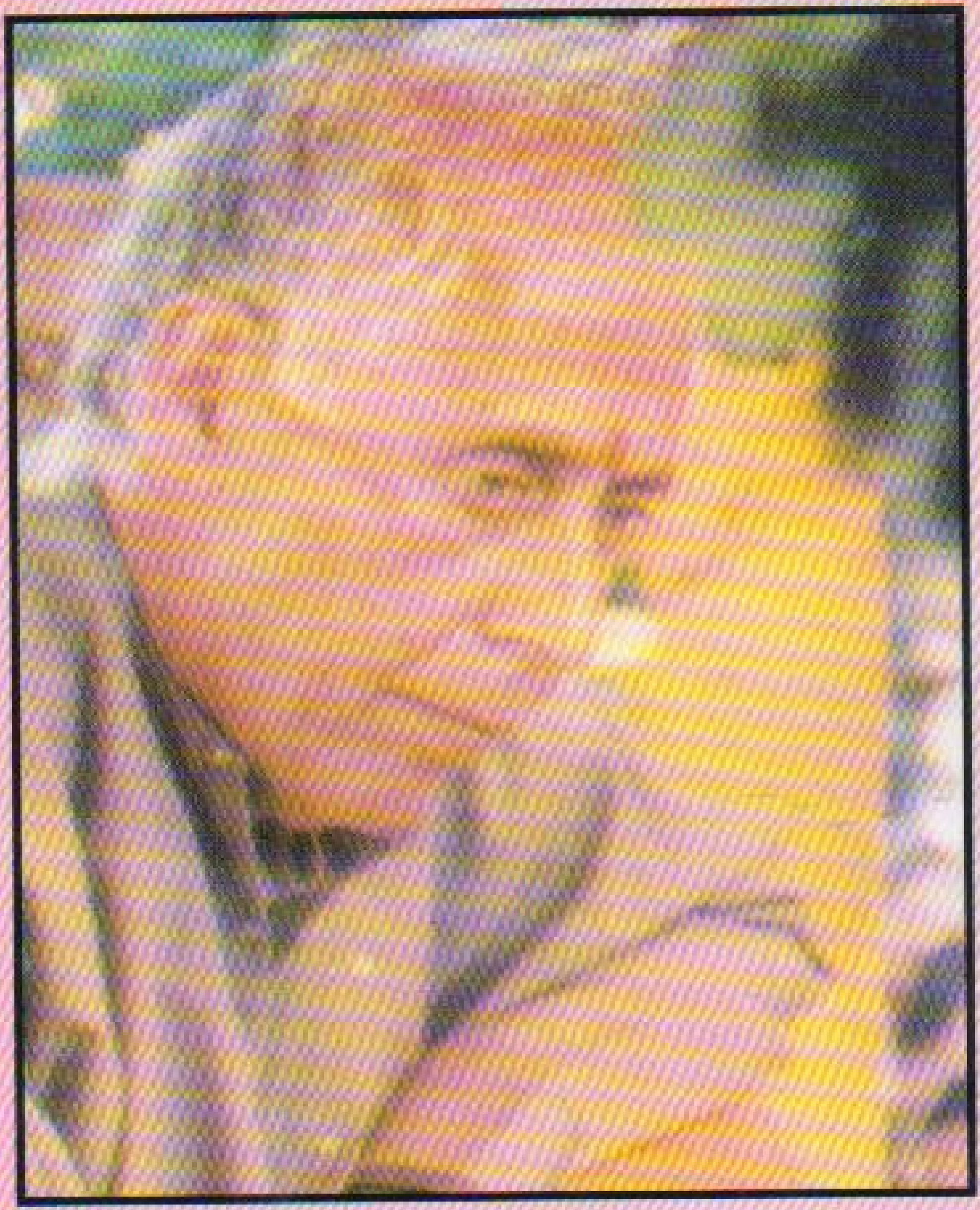
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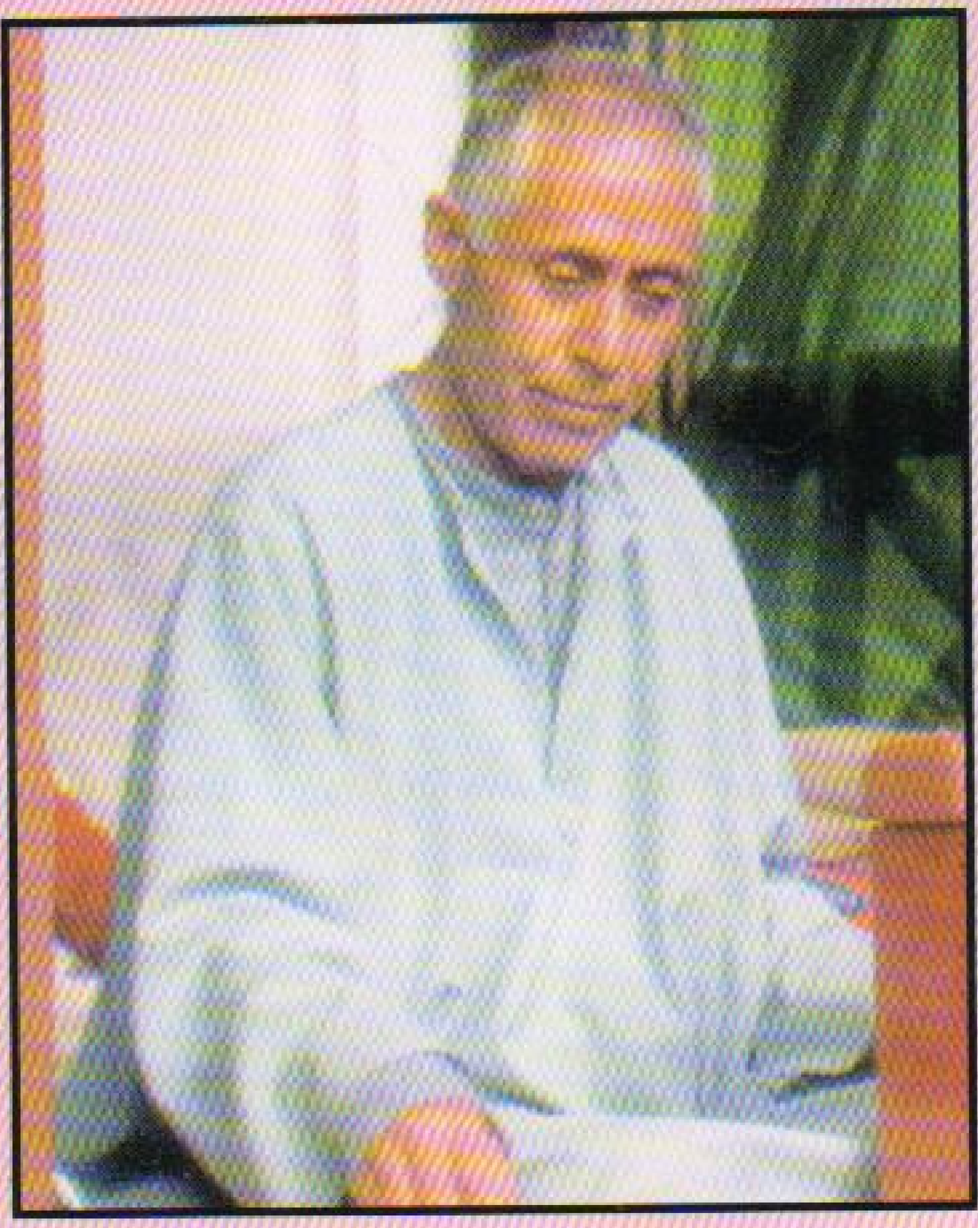
Ishwarswaroop Swami Lakshmanjoo

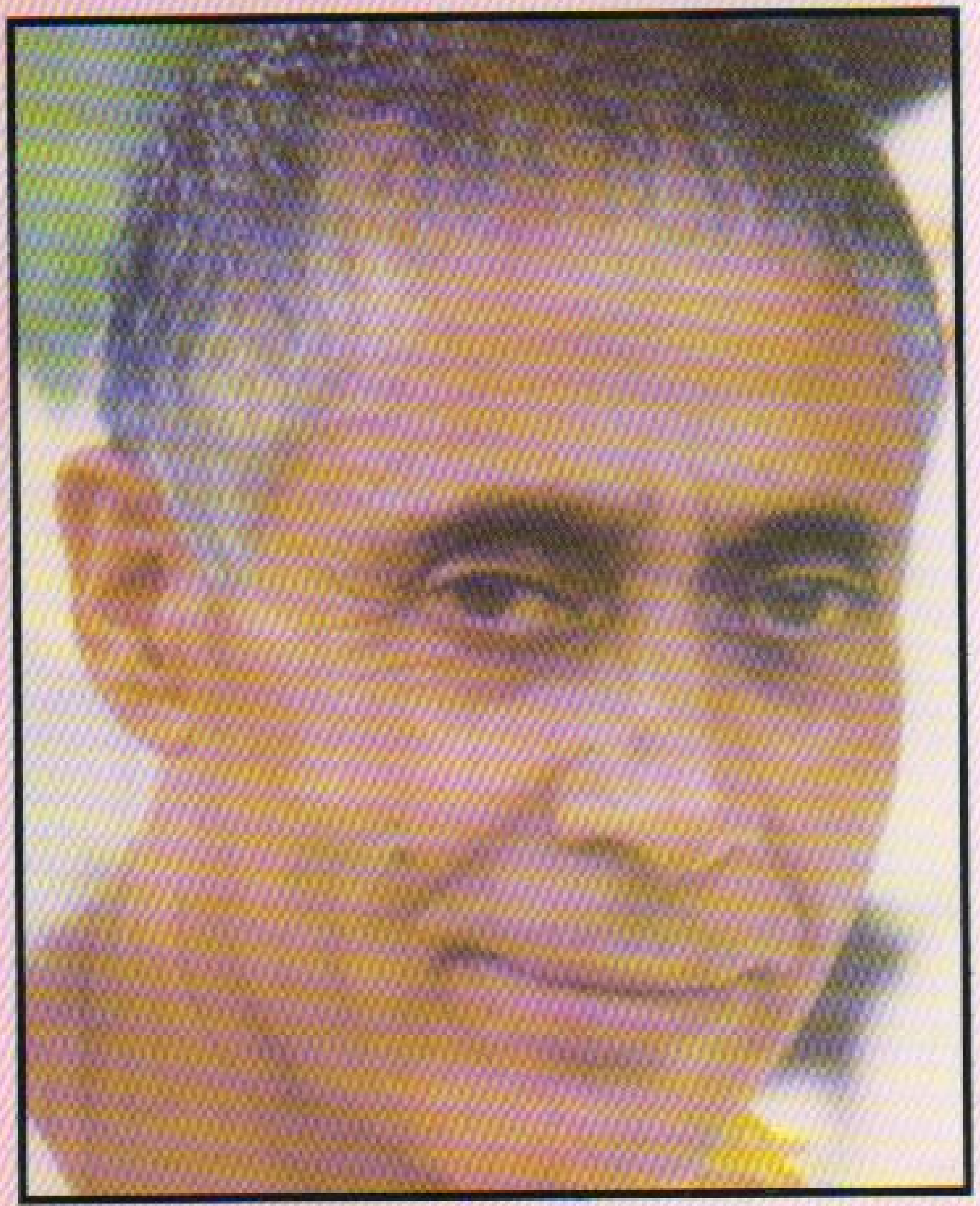
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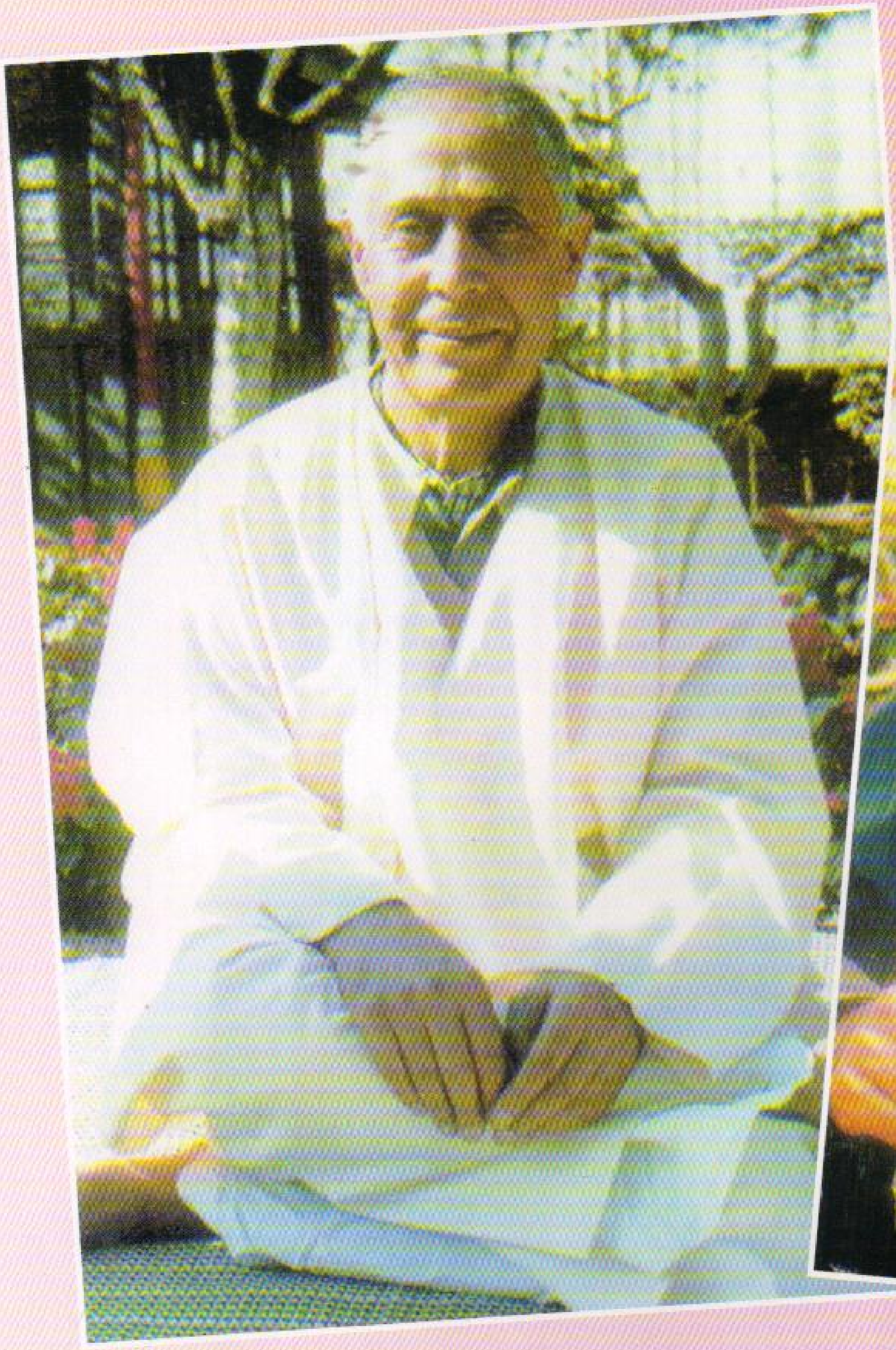
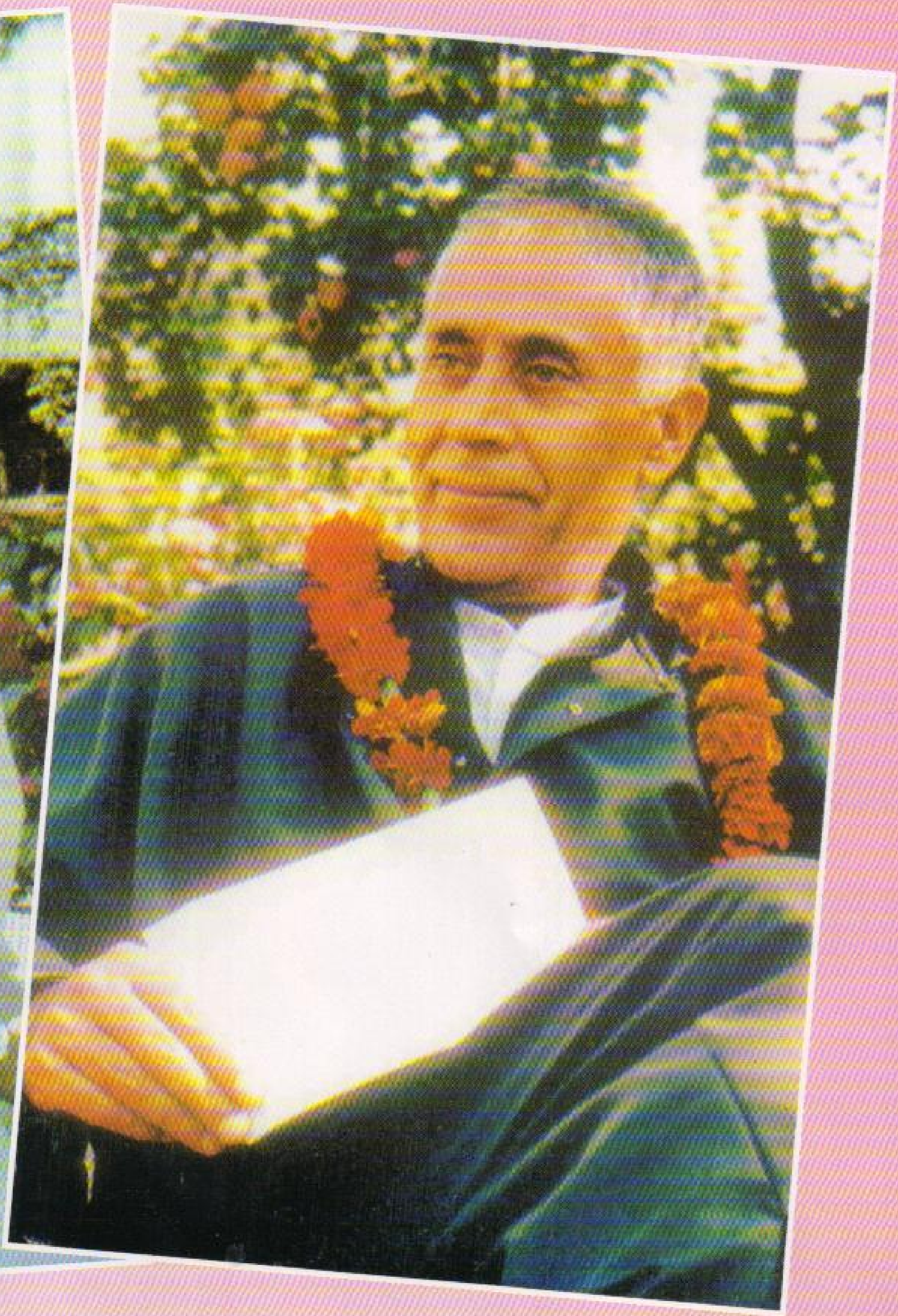
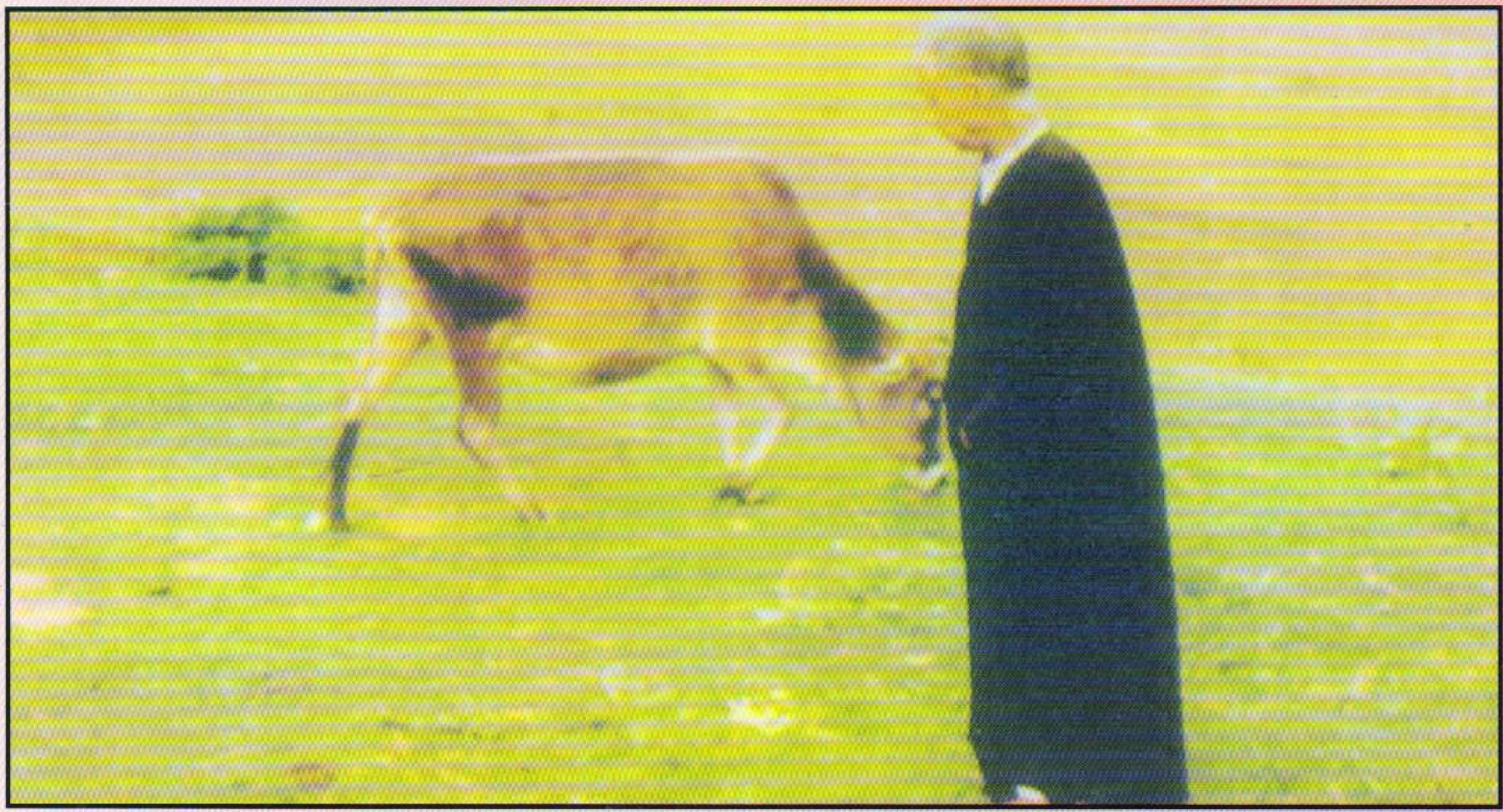
Gurudev and his graceful moods

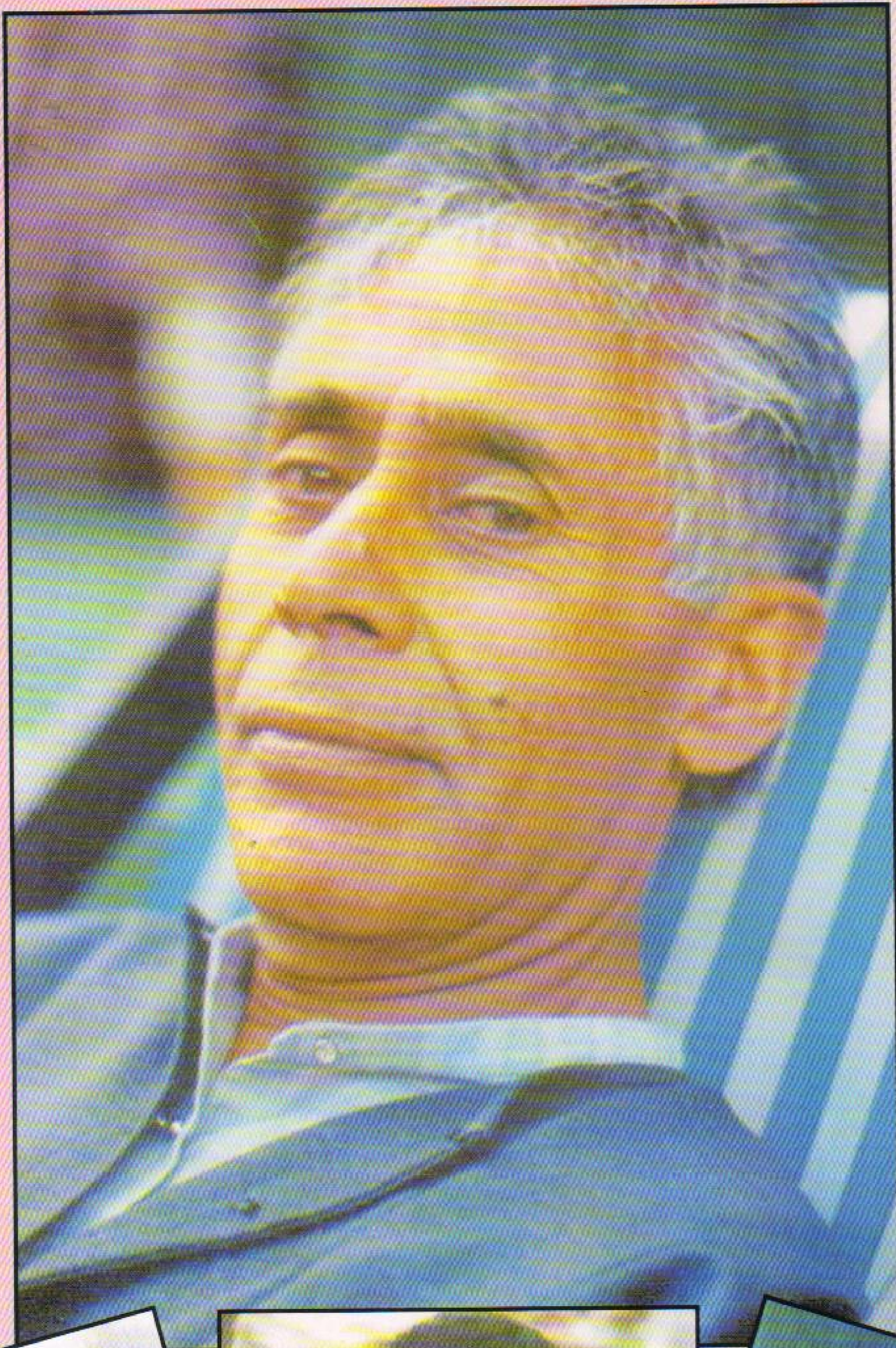


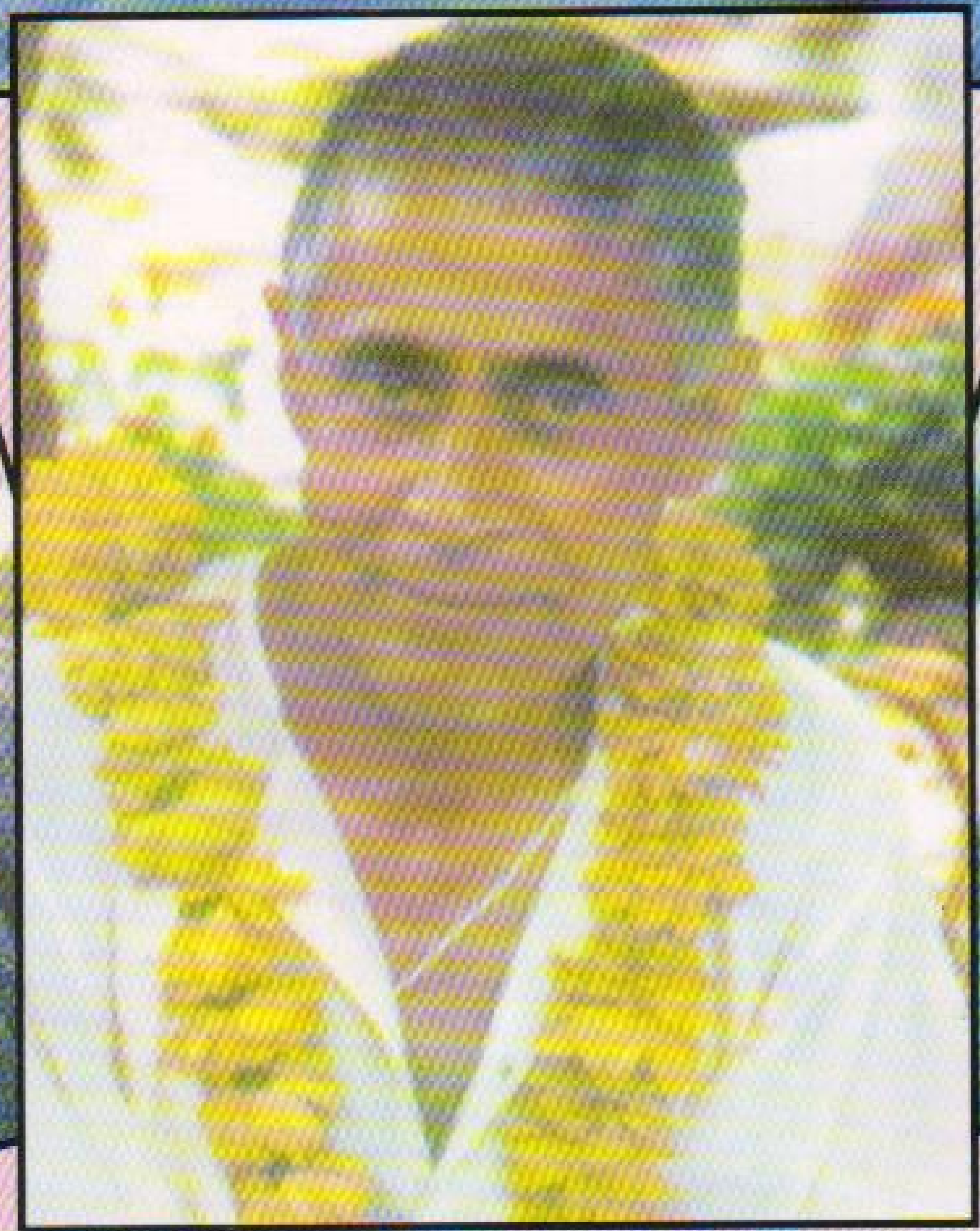
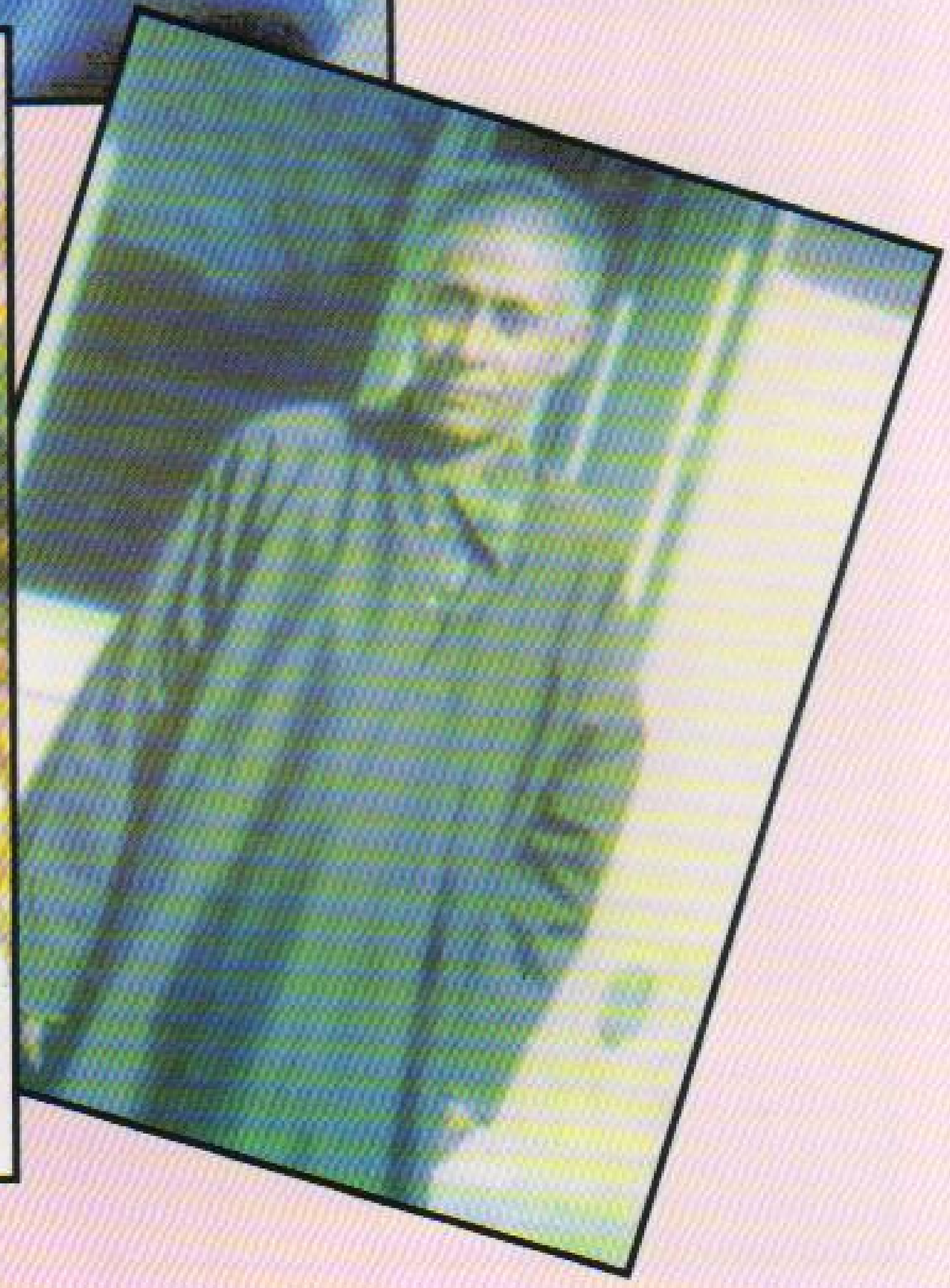








Even today we are still unable to comprehend the vastness of Swamiji's hidden role in this infinite play of Lord Shiva. What we can say is that on the obvious level, he lived and breathed the teachings of his cherished tradition of Kashmir Shaivism. Throughout his life he gave freely of his knowledge to whosoever expressed a genuine interest. This he did independent of caste, creed, colour or gender. Swamiji also took great care to ensure that after leaving this world his knowledge would live on for the benefit of future generations. This is now evidenced by the numerous publications, audio and video recordings that are available to all who are interested in this vast subject.

It would not be out of place to mention that the majority of these books and publications are the result of efforts of John Hughes and his wife, who many here are familiar with. John and his family spent 16 years in Kashmir, studying and recording, and thereby preserving Swamiji's teachings for future generations. As was stated in the previous Seminar held in Delhi last year, John Hughes intends to release all the teachings of Swamiji, not only in book form, but also as original audio and video recordings, which in total constitutes over 600 hours of material. This present Seminar will see the release of the original audio recordings of Swamiji's translation of Vasugupta's *Śivasūtra Vimarśini*, also, the video recordings of Swamiji translating selected verses from Abhinavagupta's *Paramārthasāra*, (both of these are in English), and last but not least, a set of 42 CDs of Swamiji's translation of Utpaladeva's *Śivastotrāvalī* in Kashmiri language.

These are a real treasure, and I am reminded of an incident when a recognized western Sanskrit scholar questioned Swamiji on a point where he differed from Kshemraja's translation of one of Utpaladeva's verses. Filled with devotion, Swamiji replied, "Listen carefully to my words, as I have entered the heart of Utpaladeva!"

While recording the Bhagavad Gita video in Nepal in 1990,Swamiji was asked how people would be initiated in the future. He straightaway pointed to the video camera and said, "through this it will happen."

For these past 22 years, slowly and steadily, work has been going on, transcribing and documenting everything Swamiji has said on these original recordings. The bulk of this was completed last year and we now have a word search programme where you can pick any word in Shaiva literature and find out how many times Swamiji has used it, and the relevant text in which that word appears. This takes approximately 30 seconds and will no doubt be of immense value to serious scholars of the future.

What of the future?

Over the two days of this Seminar, we should seriously consider what we can achieve with the legacy of knowledge Swamiji has left behind. Already it is well known that the possibility of the establishment of a chair "dedicated to Swami Lakshmanjoo" at the Mata Vaishno Devi University is a realizable goal. We would like to thank your Excellency, as it was your greatness to advise the Vice-Chancellor of Mata Vaishno Devi University to report on this chair, as was earlier announced. On behalf of the Ishwar Ashram Trust, I further request your Excellency to give the necessary directions so that this befitting tribute is implemented in this, the birth centenary year of His Holiness Swami Lakshmanjoo.

As was also announced at the previous International Seminar held in Delhi last October, the Ishwar Ashram Trust proposes to establish a research center for Kashmir Shaivism based on the teachings of Swami Lakshmanjoo. This center, to be located at Ishwar Ashram, Ishber, Gupta Ganga, Srinagar, will serve to promote the teachings of Kashmir Shaivism to the masses.

Keeping in view the contribution made by Swamiji of spreading the message of true love and brotherhood among the masses, we again appeal to your Excellency to help Ishwar Ashram Trust achieve this laudable goal through the assistance of the Jammu and Kashmir government.

Once again, I would like to extend a note of thanks to your Excellency for having spared your precious time, in spite of heavy engagements, to be with us today to pay tribute to our Gurudev, Swami Lakshmanjoo. Also I extend my thanks to the speakers, participants, devotees, and to all who have come to attend this Seminar in honour of His Holiness Swami Lakshmanjoo Maharaj.

May Swamiji's blessings be with you all.

Jai Guru Dev!

Why I love Kashmir Shaivism

Shailendra Gulhati

Shailendra Gulhati is a young Jammu-bated poet and writer who prefers to call himself a "Shaiva Mystic". This recent collection of poems, Nam Roop, so beautifully illustrated by the reputed artist Arpana Caur's paintings, has been widely appreciated in literary circles. Here, is this paper which he presented at the international seminar on Kashmir Shaivism held recently at Jammu, he tells us about the great appeal that Kashmir Shaiva philosophy holds for young spiritually inclined intellectuals like him.

The ability to think is what makes man stand at the crest of all creation. And man used this ability in two ways. He observed the world around him, And kept records of his discoveries and these records became studies for further thinking, giving way to the circle of inventions and more discovery.

In India, from time immemorial, there appeared great thinkers, who came to understand that though this cycle of outward discovery was fascinating, as well as rewarding, it, however, was endless, as the Universe itself was too large. They became keen to know who they themselves were, what was their purpose in life, who had created life, and why? Whether there was a higher power that governed this immaculate Universe? They used the second ability of thought and shifted their focus to man himself. They began to develop an "inward thinking". Some of these rare individuals discovered that there is a faculty greater even than thinking and rationalizing, the higher knowledge that comes by intuition. Intuitively, they began understanding various phenomena about not only themselves, but the entire cosmos. They became keen to enhance this subtle way of knowing, and with interiorized eyes, they started developing systems of yoking themselves to the intuitive state by will. They were the yogis, and their yogas were what we now call meditation. When the most determined of these meditators dwelled on the inner Self with unwavering awareness, they reached the very core of life itself. This core was beyond mind, beyond even flashes of intuition-it was a state of being. In this state the knower, the knowing and the known all became one. The seer, the seeing and the seen became one. This non-dual state of oneness, in which the whole universe, all of creation, was actually felt within one's own self was obviously a state of tremendous bliss and it came to be called *samadhi*, and its expression was cid-ananda, bliss of the Self. When one arose from this *samadhi*, one was back to the outside world as before, but with the massive transformation of knowing that all is one. And this phenomenon of having been in that state of Oneness was termed as *darśana*. The possessors of *darśana*, were called the *dristas*, the seers or the Ṛsis. Even from the Everests of their spiritual attainments, out of their compassion the Ṛsis gave pointers for others of the outside world of *samadhi*, so that

they too may realize it for themselves. So *cidananda*, or the meditative climax of finding that the whole universe was, in fact within one's self was thought to be man's greatest achievement in the inner journey, the greatest blessing that divinity could give by revealing itself. But, the ṛṣis of Kashmir wanted to pursue even the state of *samadhi* more. They were not content with just *cid-ananda*, of being blissed only during *samadhi.* Perhaps it was the greater design of divinity itself: that the *ṛṣi* of Kashmir could not ignore his beautiful outer landscape for even the divine mountains within. And he began to seek for even greater blessing, working dexterously on harmonizing the two beatitudes.

And this, to me, was the real advent of Kashmir Shaivism, given to us by Vasugupta, Utpala, Somananda, Abhinava, Lalleshwari and of course, Swamiji Lakshmanjoo, they were all adept yogis, they were *siddhas*, and yet they retained their tremendous love for the manifest beauty of Kashmir.

'*Kashmira pārvatī paroksha, tat swami cha Maheśwara*", my favourite aphorism from the Puranas of Kashmir, quoted even by Kalhana, emboldens me to suggest that even Lord Shiva wanted us to subscribe to this harmony of both the inner and outer divinity. And as this *darśana* matured, the outstanding feature that started developing was its pragmatism. The love for the reality of the jagat made our founding spiritual fathers work tirelessly to uphold all of life in the world they redefined renunciation, they did not want for us to leave our homes, they wanted us to renounce the sense of duality with God. They did not advocate monkhood, though in their task, they may have had to go on long hours, days, even lifetimes, of retreat, the fruit which they wanted to give us from their amri trees, was for us to see God everywhere, in everything, They started leading us from *cidananda*, to *jagadānanda*, bliss of the world, I am sure that in their days they loved their baghs, the *shikaras* in their terrylanes, the dainty embroideries on their *phirans*, the warmth of the *kangris*, the singing alongside with the *chinars* with the *tumbak ñāris* and the *santoors*, all was Shiva! So too, our children are engrained with divinity and pragmatism, it is in their DNA! They are a proud people renowned for their efficiency in work, their amiable and warm natures and customs. Only the outer times change. Our children can move in their motorbikes and cars, go to gyms, pursue great professions and aspirations, go anywhere, and still see Shiva, in the temples, or in the discotheques, He is everywhere, and the ability to see it like this is the essence of Kashmir Shaiv darśana. The ability of confluencing the two abilities of outward thinking and inner intuition, the ability to harmonise caring for outer beauty and inner divinity, the. ability to perfect working efficiency and inner surety. This is Kashmir Shaivism. This is our great inheritance. And I entreat all of you to learn our *darśana* for ourselves. When and where does one begin to learn'? When the mind is resolved, now is always the best time. And, as many great teachers will be giving out beautiful facets of the *darśana*, this right here, is a great place to begin! For my part, I will just try to give you a very basic idea of how rich and supportive of pragmatism some of the advanced ancient Kashmir Shaiva texts are.

In the *Vijñāna-bhāirava*, which loosely translated would mean the applied knowledge of Lord Shiva, the Devi asks the Lord to teach some methods that will help an aspirant reach high levels of Shivahood for himself. Now Shivji comes out with 112

yoga *dharanās*, which can be practised. Its wonderful to note, that not all the yogas are of the same grade, but they all lead to the same summit. And Shiva has been thoughtful enough to prescribe so many different methods to tune into the higher frequency of vibrant divinity.

Do you remember, when, as children, or sometimes, even accompanying our children to a magic show, we used to be amazed at the conjurer's tricks, say of making things disappear or appear? While most spiritual systems may tend to rubbish this as hoax, Lord Shiva is far kinder, and in his advanced meditative technology, tells us, to mature that amazement (*vismaya*) which you feel at the show of magic, into a meditation, make it a *bhumika* (base) for yoga. For those of you who love music, the *sadavasantam* (evergreen) Shiva says, that *ananda* (ecstasy) you feel while listening to, or humming alongside your favourite tune, let that ecstasy lead you to know that it is your right as Shiva to be happy, Not just your right, this is your actual nature, you only have to re-cognize it, *pratya-bhjñā.* He goes on to say that even the literally hair raising arousal we get when we see our favourite land, *Deśa Drīṣṭi*, or when we are reminded of our excellent preceptors, the para patras, as many of Swamiji's devotees would be feeling during this celebration, know that to be the oneness with Shiva himself. Whether even it is the eating of good food,(which is of course another great inheritance) the delight that one gets, know that to be the delight of Shiva enjoying his own creation.

I will repeat that, Shiva enjoying his own creation, this is the essence of Kashmir Shaivism! Kashmir Shaivism tells you in the most direct of words, that you are the God you looked for, you, are Shiva! You are Shiva every moment, even if you don't know it, and it helps you only to re-cognise, that you are and have always been Shiva, because, All is Shiva. And this is why I love Kashmir shaiv. It is by design that Kashmir speaks of so many things which can be *delighted* in our own culture, as pathways to divinity, to abiding happiness, provided, of course, we do everything with the remembrance of our Shivahood, when every act has become a ritual dedicated to the divinity that abounds everywhere, and then the Lord says

Yatra yatra manas tuṣṭir, manas
tatra aiva dhārayet,
Tatra tatra paramā-nanda
svarūpam samparvartate

A yogi should fix his mind on any phenomenon that brings delight, because the repose in delight is the nature of the Lord.

But to ensure that we are bonafide yogis and not self deceiving *bhogis*, we will have to begin where we began, to make sure that we end where our normal state becomes a flow of divinity, we must train as yogis with the introverted, meditative eye. For these sections of the *Vijñān-bhairava* that I have chosen are only to illustrate how a matured yogi can reach the level when all is yoga, so if you can already do that, great! It means you have strong anugraha already, you may take the high path, but even if you cant straightaway do that, your Guru will tell you which *upaya* suits your present disposition and lead you up the same mountain of Mahadev where the *sūtras* of Shiva are revealed by Shiva, for Shiva to know that He, in fact, is Shiva!! This is why I love Kashmir Shaivism I love and live it, and again entreat upon you to know it for yourself, and then, like good shaivites, share it with those who devotedly wish to learn. ●

The Conceptual and Textual Sources of Trika

Moti Lal Pandit

A noted scholar of Indian spiritual and philosophical tradition, Moti Lal Pandit has been regularly sharing his deep insights into Trika Shaivism with the readers of Malini. In this article we find him throwing some invaluable light on the, tentual sources on which this school of philosophical thought particularly draws for its basic concepts.

Prior to the appearance of the foundational text of Trika Śaivism, namely, the *Śivasūtras* of Vasugupta, we do not know, much as to what kind of Śaivism existed in the valley of Kashmir. Most probably the kind of Śaivism that existed prior to the appearance of the *Śavasūtras* wes mainly dependent on the canonical texts, known popularly as the Āgamas or Tantras. Since this form of Śaivism derived its sustenance from the canonical texts, so its orientation was more theological than philosophical. However, the kind of Śaivism that developed from 8th century AD onward was more philosophical than theological, and so had to give rise to such a philosophical outlook that would respond to the needs of people. One of the features of the Trika Śaivism is characterized by the fact that from the 8th century to the end of 12th century a long succession of outstanding teachers came from the Valley itself, and who, through their intellectual acumen, enriched it both philosophically as well as theologically. The Śaivism of Kashmir, from the point of tradition, is referred to as the *Trika Śāstra, Trika Śāsana, Rahasya Sampradāya, Traiyambaka Sampradāya*, etc. (1) The Śaivism of Kashmir is also given the nomenclature of Trika on account of its acceptance of many trinities, which are constitutive of its ontology. As the Śaivism of Kashmir is generally spoken of as the Triadic Śaivism, so to counterbalance this appellation it is also referred to as the School of the Half-of-the-Six (*ṣaḍardha-śāstra*). It is within the framework of triadic ontology that the general philosophical and religious orientation of the Śaivism of Kashmir, or what otherwise is called the Trika Śaivism, has to be pursued.

General Features

The Śaivism of Kashmir, generally speaking, is oriented towards and outlook that is Tantric, and so such canonical texts, known as the *tantras*, constitute its religious base that has a monistic orientation. It is within the ideological framework of monism that the teachers of the Trika Śaivism have divided the canon into three sections, namely, the dualistic (*bheda*), dualistic-cum-non-dualistic (*bhedābheda*), and the monistic (*abheda*). (2) Each section of the canon is given a specific name. The texts that are dualistic are known as the Śaivāgamas, and their total number is believed to be not more than ten. (3) The texts that explain reality in terms of dualism-cum-non-dualism are known as the Rudrāgamas, and their total number is said to be eighteen. (4) The texts that are through and through monistic are spoken of as the Bhairavāgmas, and are believed to be sixty-four in number (5). This classification of the canon indicates the evolutionary development of Śaivism from dualism to monism.

These Āgamic texts have been given the canonical status on account of them being considered of divine origin, which in terms of theological belief is explained as having issued from the five mouths or faces (*pañcamukha*) of Śiva (6). These five faces of Śiva are known as Īśāna, Tātpuruṣa, Vāmadeva, Aghora and Sadyojaṭā. This anthropomorphic concept of Śiva as having five faces, and thereby

five mouths, is, at the philosophical level of thought, seen as representing the five aspects or powers of the Absolute. These five powers or aspects of the Absolute are consciousness (*cit*), bliss (*ānanda*, will (*icchā*), knowledge (*jñāna*), and action (*kriyā*). As representations, these five faces or aspects of the Absolute, called technically Paramaśiva or Maheśvara, are concretized, at the iconographic level, by Svacchandanātha. At the popular level or religiosity, it is believed that the Īśāna face of Śiva looks upwards, whereas the other four faces are directed towards the four quarter of space, which, when interpreted mystically, symbolise the inclusiveness as presence of the Absolute. This interpretation of the Absolute as being inclusive or pervasive would mean that nothing in the universe, including the universe itself, has any ontological significance apart from Paramaśiva. If this is the case, it would mean that the Absolute is not only transcendent, but also is immanent. It is in the context of this view of the Absolute that the divine origin of the Āgamas should be understood. The theologians of the Trika School are of firm belief that the mysterious mouth of Śiva has uttered particularly the monistic scriptures, and if so, it would mean that these scriptures are higher in merit (7) to the non-monistic Āgamas (8). The Āgamic texts that are given almost the transcendental status by the Trika are the *Vamaka-tantra, Siddha-tantra and the Mālinī-tantra.* Collectively these important canonical texts are spoken of as Half-of-the-six (*ṣaḍardha*) (9). Each text has a special theological concern, and deals accordingly with it extensively. The *Vamaka-tantra* deals with such religious themes that are either theological or philosophical. Insofar as the *Siddha-tantra* is concerned, it deals with the practical aspects of religious life, such as, ritual, ethical discipline, and with the practices of meditation. The last canonical text, namely, the *Mālinī-Tantra*, expresses at its best the synthesizing spirit of the Trika. In this text an attempt has been at synthesizing the themes oft eh first two texts, namely, of the *Vamaka-Tantra* and the *Siddya-tantra*, by integrating them into the general philosophical framework of the Trika (10).

The Śaivism of Kashmir, technivally speaking, should be referred to as the Trika Śaivism rather than as Kashmir Śaivism. It is J.C. Chatterjee who, for the first, invented such as appellation as "Kashmir, Śaivism," and since then Trika Śaivism Kashmir Śaivism. The Śaivism of Kashmir is given the technical name of Trika on account of its triadic ontology (11). Some of the most important triadic principles of Trika are the following:

1. The begin with: The Śaivism of Kashmir has classified its scriptures into three main branches, which are the Śaivāgamas, Rudrāgamas and Bhairavāgamas. This classification is made in accordance with the theological or philosophical line of though each group of scriptures enunciates. The philosophical ideas that are respectively found in them are either dualistic, or dualistic-cum-monistic and monistic. Apart from this thematic classification of the scriptures, there are three most important texts that the Trika School cherishes and believes that their emergence has occurred through the mysterious mouth of Śiva and the texts are the *Vamaka-tantra, Siddha-tantra* and the *Mālinī-tantra.*

2. The entire cosmic manifestation, from Sadāśiva category (*tattva*) down to earth, is said to be constituted by a trinity of principles, namely, Śiva, Śakti and Nara: Śiva representing the principle of transcendence, and Śakti embodying that supreme power by which Śiva becomes practically the manifest universe, and so should be seen as denoting the principle of divine immanence. Insofar as Nara is concerned, it is the principle that represents Śiva as bound being (*bandha*) in the world (*loka*). In short, *Nara* denotes the finite condition of the Absolute. It is a doctrine of "emptiness" in terms of which the Absolute is shown as to how, by assuming the condition of finitude, empties himself, as it were, of his own divinity. It is exactly this doctrine which St. Paul expounds in the context of the doctrine of Incarnation. There it is assumed that when God as Word has become finite by enfleshing himself as Jesus, he thereby "empties" himself of his divinity. Thus God as Jesus "empties" himself, as it were, of his divinity. Thus the Trika doctrine of the Absolute as becoming the universe has its parallel in the Pauline doctrine of divine emptiness.

It is in and through Nara, maintains the Trika, that space-time bound

limitations are experienced by the Absolute, or what we call the state of unfreedom which the human condition represents. Insofar as Śakti is concerned, She, as the principle of Energy, is seen as an intermediary between Śiva and Nara, in that it is in and through her that Siva descends to the position of Nara. It is this very Śakti that enables Nara to ascend to the position of Śiva. Śakti, from a theological perspective, is viewed as being innate Energy of Śiva, and it is by virtue of this Energy that Śiva manifests himself as Nara, viz., as a finite being. It is this very Eenrgy which enables Nara to recognize himself as to what his essential nature (*svarūpa*) is, which, within the Trika framework, means it is non-different from that Śiva (12).

3. The Trika Śaivism, in its dogmatic formulation, has postulated an intermediary trinity (*parāpara-trika*) in terms of the three absolute powers of the Absolute, and they are will (*icchā*), knowledge(*jñāna*) and action (*kriyā*). A yogi who, through contemplative introversion and absorption, realizes three powers within recognizes thereby that he is essentially non-different from the Absolute, which is Paramaśiva. At the level of religious sentiment, these three powers are depicted as representing the three faces of Śiva. These powers are made use of as a principle of verification with regard to the sanctity of a yogi as to whether he has realized them. Thus verifying the sanctity of a yogi in terms of the acquirement of these powers authenticates the spirituality of a true yogi.

4. The yogi, upon realizing the trinity of powers of will, knowledge and action, recognizes the three aspects of his divine nature in terms of luminosity (*prakāśa*), recognitive reflection (*vimarśa*), and the experience of the resultant bliss of unity (*sāmarasya*). These three aspects of the divine nature of Paramaśiva are referred to as the transcendental triad (*para-trika*). The concept of luminosity explains that the Absolute as consciousness is pure light, and it is one account of light that the manifest is revealed. It is in the context of this explanation that consciousness as light is interpreted as constituting the Śiva aspect of the Absolute (*anuttara*). Insofar as the reflective aspect of the Absolute is concerned, it explains the phenomenology of consciousness as simply not being a witnessing consciousness, but a consciousness that knows itself as "I" through reflection, which denotes the dynamic nature of the Absolute. It is through this self-apprehending power (*vimarśa*) that the objective world outside one's subjectivity is experienced as being non-different from one's own-being. As Ego, it is spoken of as the power (*śakti*) of luminous (*prakāśamayī*) consciousness (*citi*). The absolute identity of light and reflection of consciousness is spoken of as the bliss of ontological unity (*samarasya*). It is this ontological unity which is accomplished by a true yogi in terms of his submergence (*samāveśa*) in the Absolute. Thus is established experientially that the nature of the Absolute inherently is non-dual, and whatever dualistic experiences we have perceptually or conceptually, they occur on account of extroversion of consciousness. This very fact may be explained in this manner. The absolute purity of consciousness, which is characterized by sameness, is disturbed when the outside content, in the form of perceptions and mental ideas, invade the realm of consciousness. The purity of consciousness, thus, is tainted by the contents it receives, in the form of ideas or images, through perception from outside. This blemishing of the purity of consciousness results in experiences that are dualistic. It is upon freeing consciousness from its contents that primordial purity is restored to it, and thereby is experienced the nature of Being in unitary terms. It is in terms of *sameness* that the luminosity and the reflectivity are viewed as being two aspects of consciousness, which denotes their identity.

5. There are other types of trinities like the Trika yoga, or what may be termed as the soteric methods or ways (*upāya*) of salvation. The Trika has devised mainly *three ways of salvation*, which are the Way of Śiva (*śāmbhava-upāya*), the Way of Energy (*śākta-upāya*), and the Individual Way (*āṇava-upāpa*). There is a fourth way, but it technically is no way, and so appropriately is spoken of as the Null Way (*anupāya*). There is also a trinity that is ontological in nature, and therefore has a direct bearing upon the meaning of existence itself. The Trika holds a hierarchical view of existence in terms of diversity, diversity-cum-unity, and unity. These stages of existence corre-

spond to *māyā*, *vidyā* and *śakti*, *Māyā* is conceived to be such a power by which the Absolute actualizes the manifestational diversity, whereas *vidyā* as knowledge terminates in the experience of both diversity and unity. Insofar as the stage of *śakti* is concerned, it is no-different from the Absolute, and so accordingly is considered as the embodiment of unity. There is also a trinity with regard to the existence-in-the-world. To the extent an individual being remains tied to the peg of the world, to that extent he is considered as being in bondage and one of the three impurities (*mala*) or all of them determine together the bound condition of the individual. The impurities are of the nature of action (*karma*), or are atomic (*āṇava*), or delusory (*māyīya*) (13). Even the worship of the Goddess is offered in three forms. The Goddess, at the stage of transcendental unity, is worshipped as *para-devī*, and at the stage of unity-in-diversity, She is worshipped as *parāpara-devī*. When it comes to the phenomenal stage, She is anthropomorphized, and so is worshipped as *apara-devī*. Even the three powers of Śiva, namely, will, knowledge and action, collectively known as *ambā*, correspond to the three divine Energies, which, are Jyesṭha, Raudrī, and Vāma (14). It is through these divinities that the three powers of Śiva are actualized, or should we say that Śiva, while assuming the forms of three Energies, expresses himself through them.

The Āgamic Sources

It is absolutely erroneous, if considered purely from a doctrinal viewpoint, to give the appellation of Kashmir Śaivism to the Trika Śaivism that developed in Kashmir. This nomenclature was, for the first time, made use of by J.C. Chatterjee in his book, namely, *Kashmir Shaivism*. As already pointed out elsewhere, the Śaivism of Kashmir is both philosophically and theologically known as the Trika on account of it dealing with a variety of conceptual trinities. The diffused state of philosophical ideas and religious practices were ultimately brought into the embrace of the Trika by one of the greatest Śaiva thinker, namely, Abhinavagupta. The Trika, thus, has integrated into its ambit such philosophical ideas and religious practices as those of the Pratyabhijñā, Spanda, Krama and Kaula.

The Trika Śaivism of Kashmir, in its Pratyabhijñā, Krama, Kaula forms, began to take a coherent shape from the eighth century onwards, which is the time when Vasugupta composed the fundamental text, namely, the *Śiva-sūtra*. It is a text in which such basic religious themes have been presented that are constitutive of the main theological framework of the Trika. With the emergence of this text a large number of philosophical and religious texts were composed and the ideas and practices that were presented in these texts remained in the state of diffusion till the time of Abhinavagupta. It was Abhinavagupta who synthesized all the scattered ideas and practices of the Trika in his magnum opus: the *Tantrāloka*. Prior to the emergence of the *Śiva-sūtra*, it were the Āgamic texts that formed the doctrinal basis of the Trika. As canonical texts, the Āgamas are considered to be revelatory in nature, and so non-human in origin. In the commentary on one of the Āgamas texts the *Mālinī-vijaya-vārtika* Abhinavagupta has this to say concerning the eternal origin of the Āgamas:

> Creation, of, to be more specific, manifestation, is ... of two kinds. One relates to speech and the other to substance (*vācya-vācaka-ātmaka*). Speech is also represented two kinds, divine and human. The Saivāgamas are the divine speech and as such are the grossest manifestation of the Supreme self-reflection (*vimarśa*), as different from the individual self-reflection, which is the cause of ordinary human speech. Speech, ... has an eternal existence in a state of identity with the Transcendent (*para*). The Āgamas are but divine speech, and as such they also have similar eternal existence. According to the Trika, thus, there can be nothing like the origin of Śaivāgamas. There is only appearance or reappearance of them at the divine will.

Traditionally it is believed that the Āgamic texts, upon their disclosure, consisted originally of nine crore verses. Initially Śiva disclosed these verses to one of his own manifestations, called Bhairava. It was from Bhairava that the various accomplished persons (*siddhas*) and yogis received this divine lore. Since this lore could not be divulged to non-initiates, so a competent Guru or spiritual master imparted it in secrecy to those disciples whom he considered to be

qualified for its reception. In the process of this impartation from Guru to disciple a considerable number of verses were lost. The total number of verses that were lost in the process of impartation from Guru to disciple are said to have been non less than eight crore. Whatever Āgamic lore remained, it was at last imparted by Guru, one of the preceptors, to his eight disciples in accordance with their mental and spiritual capabilities and the eight disciples are Dakṣa, Samvarta, Vāmana, Bhārgava, Bālī, Simha, Vīnatabhū and Vāśukināga. There is an another traditional belief which thinks that some of the verses had remained hidden in the heavenly abode from where Rāvaṇa, the demon-king, retrieved them. These verses somehow reached bibhīṣana who, in turn, gave them to Rāma. From Rāma the verses passed on to Lakṣmaṇa, from Lakṣmaṇa to Siddhas, from Siddhas to Dānavas, from Dānavas to Guhyakas, and from Guhyakas to Yogins.

The above explanation concerning the origin of the Āgamic lore gives us the traditional history from the time of the Golden Age (*satya-yuga*) to the time of our own age, which is known as the 'Degenerate Age' (*kali-yuga*) (15). This divine lore of the Āgamas is said to have disappeared upon the emergence of the Degenerate Age on account of the retirement of the accomplished people to the solitude of the forest. Upon the disappearance of the Āgamic texts, there followed a period in the history of mankind that was totally enveloped by the spiritual darkness of great density. Seeing the miserable and pitiable condition of mankind, Lord Śiva, out of compassion, incarnated himself as Śrīkaṇṭhanātha who, in turn, asked sage Durvāsas to revive the Āgamic knowledge so that mankind may nor completely be lost to spiritual darkness. Sage Durvāsas accordingly revived the Āgamic knowledge into three classes, namely, dualistic, mono-dualistic and non-dualistic texts. The sage, upon this classification of the Āgamic lore, imparted this knowledge to his three mind-born sons, namely, Traiyambaka, Śrīnātha and Amardaka. The non-dualistic knowledge was imparted to Traiyambaka, whereas mono-dualistic knowledge was given to Śrīnatha. Insofar as Amardaka is concerned, he is said to have been taught those Āgamic texts that contained dualistic knowledge. There is, however, another Āgamic school known by the name of Ardhatraiyamabka, which means half-of-Traiyambaka. No definite information concerning this school is available. This school most probably must have descended from the side of Traiyambaka's daughter.

As the Trika Śaivism of Kashmir traces its historical lineage to Traiyambaka itself, so it is also known as the School of Traiyambaka. Insofar as the other two schools are concerned, we know very little about their historical antecedents. There is a tolerable account to be found in the Śivadṛṣṭī (16) of Somānanda concerning the preceptorial line of the Trika. In this text Somānanda, the first exponent of the Doctrine of Recognition (*pratyabhijñā*), speaks of himself as being the twentieth descendent of Traiyambakāditya, who, as pointed above, is considered as the historical founder of the Trika. Somānanda adopts complete silence with regard to the first fifteen preceptors. He begins his account from the sixteenth preceptor. According to him, the sixteenth descendent of Traiyambaka was Sangmāditya, and then followed Varśāditya, Aruṇāditya, Ānanda and Somānanda.

Somānanda was the contemporary of Kallaṭabhaṭṭa, who lived during the reign of Avantivarman (855-883) (17). As Somānanda lived during ninth century and was the twentieth descendent of Triyambaka, it would not be wrong to assume that Traiyambaka must have lived in the beginning of Christian era. What happened from the time of Traiyambaka to the time of Vasugupta, the author of the Śivasūtra *with regard to the development of Śaivism in Kashmir is difficult to tell.*

It is probable that Śamkara, who is supposed to have lived in the eighth century, must have exerted some kind of influence upon the formation of non-dualistic philosophy of the Trika. It is believed that he visited the valley of Kashmir (18), and during his visit (if it ever took place) he must definitely have left some marks upon the local religious milieu, Śamkara, being the first systematic expounder of Vedāntic monism, must have found a ready audience among the Śaivites in the valley who, too, were inclined towards a philosophy of non-dualism, Moreover, Śamkara himself accepted the authority of the sixty-four monistic Āgamas and refers to them in his *Saundarya-*

laharī. Whatever be the truth with regard to his visit to Kashmir, there remains the fact that the Vedanta of Śamkara as well as the Trika Śaivism of Kashmir firmly adhere to the notion that it is the all-inclusive Absolute that is the source of all phenomenal entities, This does not however mean that both the Schools have similar or identical understanding concerning the ontological status of phenomena, There exists a vital difference between the two Schools on matters of ontology and epistemology. One of the basic differences concerns itself with the nature of the Absolute itself. For the Saivites of Trika persuasion the Absolute is not only pure consciousness, but also is I-consciousness, which denotes that its nature is characterized by an inward throbbing. Unlike the Advaita Vedānta of Śamkara, the Trika Śaivites view the objective world as the real manifestation (*ābhāsa*) of the Absolute, which means that the world, though an appearance, is a real reflection of the Absolute, Thus the Vedānta theory of illusion (*vivarta*) is totally rejected. It is this kind of revolutionary view of the Absolute that distinguishes the Trika Śaivism from the monism of Samkara (19).

Even though the essential features of Trika thought may be traced to some important Āgamic texts, yet it developed a vast philosophical literature of its own independent of the Agamas, The first and the mort important such independent text is the *Sivasūtra* of Vasugupta, which lays down the basic philosophical principles of the Trika, and which ultimately find their appropriate expression in such technical terms as *spanda* and *pratyabhijñā* (20). Vasugupta along with his disciple Kallaṭabhaṭṭa inserted the principle of *spanda* (vibration) as the fundamental or basic nature of the Absolute. Another contemporary of Kallaṭabhaṭṭa was Somānanda who, in his Śivadṛṣṭi (21), prepared the ground for the development of what has come to be known as the philosophical School of Recognition (*pratyabhijñā-vāda*). Both the savants, while giving birth to newer forms of philosophical thinking, assert that they follow the basic religio-pl1ilosophical framework of the Trika (22).

The *Śivasūtra* (23), on account of its importance, has been given the canonical status, and as such is considered by a believing Śaivite as being of revelatory nature. In order to enhance the revelatory character of the text, the Śaivites have resorted to such a form of myth as a mode of explanation that would establish its supernatural character. According to Kṣemarāja, Vasugupta had a dream in which Śiva informed him that he would find the text inscribed on a big boulder on the Mahādeva mountain (24). Vasugupta went to the said mountain and, according to the tradition, found the text of the *Sivasūtra* inscribed on a big slab of stone. May be on account of this supernatural origin that the text is considered as an Agama (25).

It is not far from the truth to say that Śaivism in Kashmir, prior to the *Śivasūtra*, was more theological in orientation than philosophical on account of its dependence on such Āgamic texts that were, for all practical purposes, treatises on theology (26). The earliest Āgamic texts contained such religious viewpoint that were dualistic through and through. It is only in some of the later Āgamic texts that the non-dualistic thinking with regard to the nature of the Absolute is given prominence, and some such texts are the *Mālinīvijaya*, also known as the *Mālinīvijayottara*, *Svachanda*, *Vamaka*, *Siddha* etc. Whatever philosophical thinking is contined in these Āgamic texts received new vigour with the appearance of the *Śivasūtra*. The *Śivasūtra*, being the foundational texts of the Trika, has been commented upon profoundly by Bhāskara and Kṣemarāja in their respective commentaries called the *Vārttika* and *Vimarśinī* (27).

Textual Sources

The texts that constitute the theological basis of the Trika are known either as the Āgamas or Tantrasand these canonical texts are vast, varied and complex and quite a number of them, due to the exigencies of time, have been completely or partially lost. The texts that are no more extent are known from quotations which later commentators made use of in their seminal works. The most important such texts that are constitutive of the Trika are the *Vāmaka-tantra*, *Siddha-tantra* and the *Mālinī-vijaya-tantra*. The first two texts are no more available. Jayratha has extensively quoted from the *Siddha-tantra* in his *Viveka* on the *Tantrāloka*. Insofar as the *Mālinī-vijaya-tantra* is concerned, it is availabie partially. The present printed text seems to be a part of a larger text. This conjecture is based

upon the fact that a large number of verses of this text have been quoted in the *Tantrāloka*, and quite a number of them are not to be found in the text that is available at present (28). It may safely, therefore, assumed that printed text that is available may have formed the end-portion (*uttara-bhaga*) of the text called the *Mālinī-vijaya-tantra*.

Next in importance to the Āgamic texts is the *Śivasūtra* of Vasugupta, who most probably lived during the eighth century. The necessary philosophical ideas, like *spanda* and *pratyabhijñā*, are potentially found in this text. It is this text that is responsible for giving rise to the *Spanda* literature, and the first, and the most important, text of this genre is the *Spanda-kārikā* of Kallaṭabhaṭṭa. Upon the emergence of the *Śivasūtra* and the *Spanda-kārikā* came into existence a vast amount of commentorial literature. Most of this kind of literature is of formal type and the important commentaries of this class are the *Śivasūtra-vārtikam* of *Varadarāja*, *Śivasūtra-vārtika* of Bhaṭṭabhāskara, *Śivasūtra-vimarśinī* of Kṣemaraja, *Prātrimśika-vivaraṇa* of Abhinavagupta, *Vijñānabhairava-uddyota* of Śivopadhyāya, *Śvacchanda-uddyota* and *Netra-tantra-uddyota* of Kṣemarāja. The important commentaries that are informal are the *Spanda-kārikā* of Kallaṭabhaṭṭa and the *Mālinī-vijya-vārtika* of Abhinavagupta. The latter commentary throws much interpretative light on the most important esoteric doctrines of Tantricism, which, in the absence of such a commentary, world have remained incomprehensible. As the later commentators have not commented upon this commentary of Abhinava so the text of this commentary is quite abstruse to the one who has not been initiated within the sacred tradition of Tantricism. The esoteric significance of certain Tantric terms is also un-understandable due to the lack of a reliable glossary. This commentary is one of the most important works of Abhinava that has come down to us. It is believed that prior to Abhinava, Kallaṭabhaṭṭa, too, composed two commentaries on the *Mālini-vijaya-tantra*, namely, the *Madhuvāhinī* and the *Tattvārtha-cintāmaṇi*. Unfortunately both these works of Kallaṭa have not so far been found. It goes to the credit of Kallaṭa who, for the first time, collected the essential lines of thought of the *Śivasūtra* in his *Spanda-kārikā* and *Spandasarvasva*. The line of interpretation that Kallaṭta initiated concerning the nature of Reality was later on taken up by Bhāskara in his commentary called *Vārtika* on the *Śivasūtra*. The commentary of Bhaskara on the *Śivasūtra* is quite difficult to follow on account of it being quite abstruse and complex. This commentary, in comparison to the commentaries of Kṣemarāja and Vardarāja, does not engage in fanciful interpretation, and so follows authentically the spirit of the *Śivasūtra*. This commentary of Bháskara, moreover, agrees with the views of the *Spandasarvasva* of *Kallaṭa* and the *Spanda-vivṛtti* of Rāmakaṇṭha. Though the commentary of Kṣemarāja, namely, the *Vimarśinī*, may be much more popular, it however is not as reliable as is Rāmakaṇṭha's commentary, namely, the *Vārtika*. Vardrāja, being the disciple of Kṣemarāja, has nothing new to say; he rather repeats verbatim his teacher.

Another important commentary of Abhinavagupta is the *Vivaraṇa* on the *Parātriśikā*, which is believed to be a chapter of the *Rudrayāmala*. This text deals with such esoteric practices of Tantricism as, for example, *mālinī*, *mātṛkā* and *śāmbhava-yoga*. Prior to this commentary of Abhinavagupta, it is believed that Somānanda had written a commentary upon this text called *Vṛtti*, which however is no more available. Even though the *Vivaraṇa* has been written in a lucid style, even then some esoteric practices remain as obscure as they have always been.

The treatises that are contemporaneous to the *Śivasūtra*, and have at the same time survived the historical oblivion, are the two texts of Kallaṭa, namely, the *Spanda-kārikā* and *Spanda-sarvasva*. The former work explains the basic doctrines of the *Śivasūtra*, particularly the doctrine of "vibration" (*spanda*). The purpose of the doctrine of vibration is to explain that the Absolute is of the nature of vibration, which philosophically speaking, means that cognition is the basis of recognition. When this principle is applied to the Absolute, it means that the Absolute is not simply consciousness, but a consciousness that knows itself. The Absolute, thus, is seen as having two aspects: Light (*prakāśa*) and Cognitive Reflection or what is called I-consciousness (*vimarśa*), which, at the level of theology, are

expressed by such terms as Śiva and Śakti. Insofar as the latter work is concerned, it is a paraphrase of the philosophical verses that Kallaṭa himself composed. The line of philosophical interpretation that Kallaṭa enunciated concerning the Absolute in these texts was later followed by such writers as Rāmakantha and Bhāskara.

The *Spanda-kārikā* of Kallaṭa has many scholarly commentaries to its credit. One such commentary is the *Spanda-pradīpikā* of Utpala Vaiṣṇava. This commentary of Utpala contains many quotations from another work of Kallaṭa, namely, the *Tattvārtha-cintāmaṇi*, which is no more available. Whatever gaps, if there are any, may be found in the commentary of Utpala, have been bridged by Rāmakaṇṭha in his *Vivṛtti*. Another extensive commentary on the *Spanda-kārikā* is the *Spanda-nirṇaya* of Kṣemarāja. He also wrote a smaller work on the *Spanda-kārikā*, namely, *Spanda-sandoha*.

Apart from the above texts, there are number of other important texts that deal with the Trika doctrines extensively. The most such important work is the *encyclopaedic Tantrāloka* of Abhinavagupta. The *Tantrāloka* itself cannot be understood. It is need of such a commentary that will enable the reader to understand the secret aspects of Trika Śaivism. Fortunately we have such a commentary in the form of *Viveka* of Jayaratha. In the absence of such a commentary it would not have been possible to understand the various Tantric traditions with which Abhinava has dealt. It seems that Subhaṭṭa Datta, the teacher of Jayaratha, had also written a commentary on the *Tantrāloka*. Unfortunately this commentary has been lost (29). Realising that the text of the *Tantrāloka* may not be understood correctly, Abhinavagupta himselt composed a shorter version of it, namely, the *Tantrasāra*. There is an another work whose authorship is ascribed to Abhinavagupta, namely, the *Tantra-vaṭa-dhānika*. Whether this work is by our Abhinava or by his cousin of the same name is an unsettled dispute among the scholars. This work, however, is a summary of the *Tantraśara*.

The other important work in this direction that has come down to us after Abhinavagupta is the *Mahārtha-mañjarī*, along with the commentary *Parimal*, of Maheśvarānanda. Also should be included such works in this genre of literature as the *Mahānaya-prakāśa* of *Śitikaṇṭha*, the *Vāmakeśvarī-mata* of *Jayaratha*, the *Kāmakalā-vilāsa* of Puṇyānanda, and the *Yogini-hṛdaya-dīpikā* of *Amṛtānanda*.

[To be continued...]

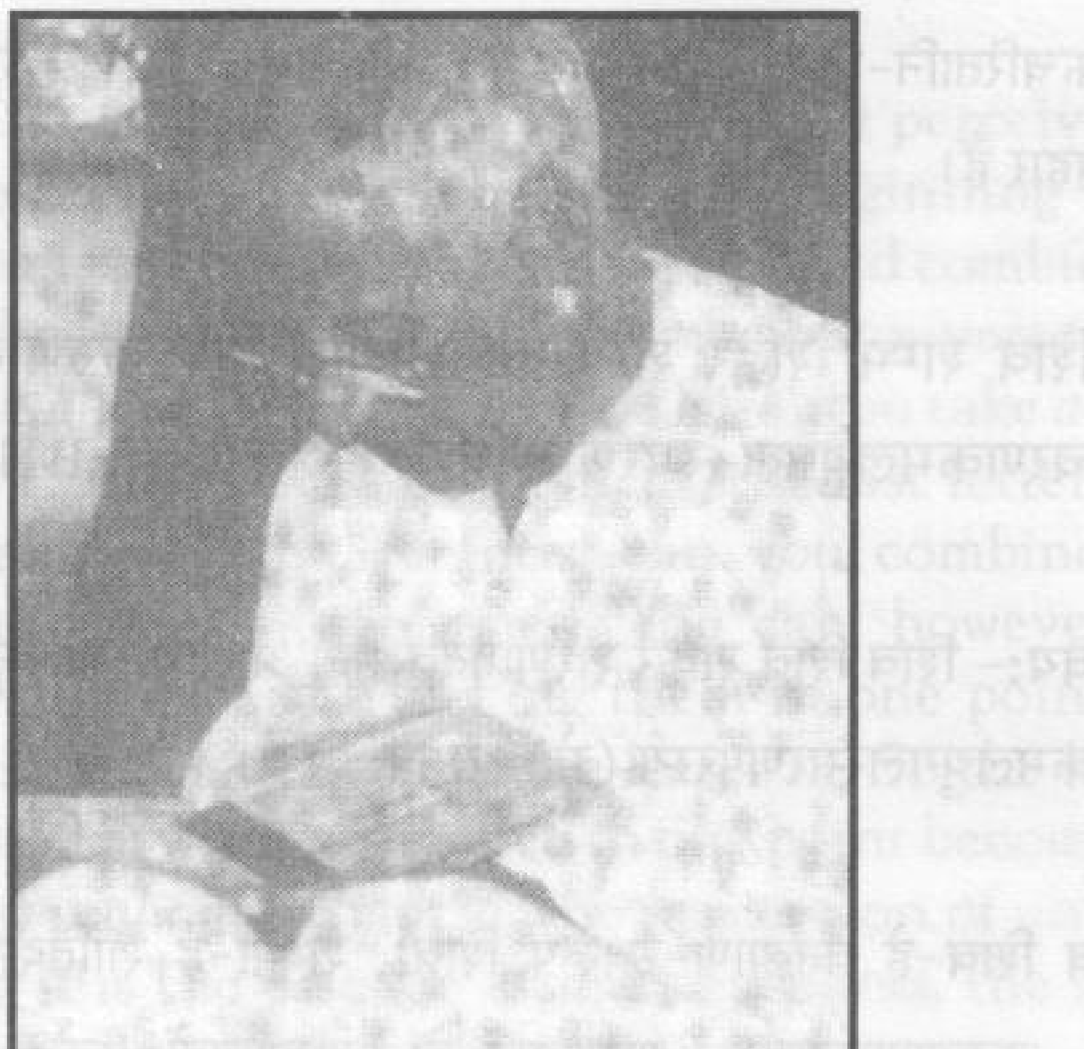
References:

1. J.C. Chatterjee, Kashmir Shaivism, Srinagar, 1918, pp. 1-2
2. While the various branches of Tantricism were either dualistic, dualistic-cum-non-dualistic or non-dualistic, it was the endeavour of Abhinavagupta to interpret these different Tanric viewpoints in such a manner as would be religiously theistic and philosophically monistic. The Trika, thus, is both theistic and monistic. It is theistic in the sense that the Absolute is not as impersonal as is the Brahman of Advaita Vedanta. The Absolute as God is active and functions like the personal God of theism. At the same time this God as Absolute is interpreted in monistic terms, which means no other reality exists apart from the Absolute. In ontological terms it implies that no essential difference exists between the Absolute and the multiple diversity that is constitutive of the world. Since reality is one, so it means that the experience of diversity cannot be said to be ultimately real. Thus the Trika advocates both theism and absolutism. See for further details Moti Lal Pandit, *Trika Saivism of Kashmir*, New Delhi, 2003, p. 5-6
3. Moti Lal Pandit, *The Trika Śaivism of Kashmir*, p.38, n.16
4. Ibid., n. 17.
5. Ibid., n. 18.
6. Concerning the five faces of Śiva, which are also known as "the pentad of Brahman" (*brahma-pañcaka*), see Moti Lal Pandit, in: *Identity in Conflict*, New Delhi, 1998, p.3, n. 29
7. Tantrāloka (TA) 22. 40-41
8. See *Mālinī-vijaya-vārtika*, (MVV) 1. 160-66
9. Ibid.
10. Ibid.
11. TA, 1.35, 1.7-21, 1.3; 2.81-96; 2.186; 2.33.
12. A real Siddha, according to Abhinavagupta, is a person who is in possession of the following qualities: (a) he should have control over the external phenomena, which denotes the possession of occult powers; (b) he must be a devotee of Śiva; (c) he must be well-versed in the scriptural lore, and (d) he, as a possessor of occult powers, must be able to perform occult powers for the good of all.
13. TA, 9.65-66; 6.9-10; 9.139; *Īśvarapratyabhijñā* (henceforward *IP*), 2.2.6.10.
14. *Tantrāloka-viveka* (*TAV*) 4.50
15. TA, 36.381-88
16. *Śivadṛṣṭi* (SD), 2.12; 7.10; 3.12; 2.118-19
17. *Rājataraṅgnī*, 5.66
18. *Śamkara-digvijaya*, 16.54-80.
19. K.C. Pandey, Abhivagupta, Varanasi, 1963, p.143. This is what Charles Eliot has to say concerning the content of Kashmir Śaivism: "In Kashmir it was chiefly philosophic, in Dravidian countries chiefly religious. In the south it calls on God to help the sinner out of the mire, whereas the school of Kashmir, especially in its later development, resembles the doctrines of Śamkara, though its terminology is its own. "Hinduism and Buddhism, reprint, New Delhi, 2004, 2.224
20. R.G. Bhandarkar, Vaiṣṇavism, Śaivism and Minor Religious Systems, Poona, 1928, p.129.
21. Ibid., p. 130.
22. See Madhusudan Kaul's Introduction to SD, p. lii.

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भो की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तात्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तात्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतदृष्टिपूर्ण व्याख्या।

भक्तिविलास नामक चौथा स्तोत्र

(प्रस्तुत स्तोत्र का दूसरा नाम 'सुरसोद्वल' भी है। इस शब्द के तीन खंड हैं:- 'सु+रस+उद्वल', इन खंडों का तात्पर्य इस प्रकार है: 'मनभावन रसवत्ता से सराबोर।' सतरू ही इस स्तोत्र में प्रयुक्त मधुरतम छंद, ललित पदावली, सूक्ष्मातिसूक्ष्म भाव और उत्पलीय रचना शैली इत्यादि गुण केवल भक्तजनों के ही नहीं बल्कि सर्वसाधारण पाठकों के भी हृदयों को द्रवित करने की क्षमता रखते हैं। संक्षेप में अगर इस स्तोत्र को ब्रह्मानन्द रस का फव्वारा ही कहा जाए तो कोई अत्युक्ति नहीं होगी)

चपलमसि यदपि मानस तत्रापि [1]श्लाघ्यसे यतो भजसे।
शरणानामपि शरणं [2]त्रिभुवनगुरुमम्बिकाकान्तम् ॥1॥

अन्वय: मानस यदपि (त्वं) चपलम् असि तत्रापि श्लाघ्यसे यत: (त्वं) शरणानाम् अपि शरणं त्रिभुवनगुरुम् अम्बिकाकान्तम् (महादेवं) (यदा-तदा-अपि) भजसे।

मानस-हे (मेरे) मन!, यदपि-यद्यपि, (त्वं-तू), चपलम्-चञ्चल, असि-है, तत्रापि-तो भी, श्लाघ्यसे-प्रशंसनीय है, यत:-क्योंकि, (त्वं-तू), शरणानाम् अपि-रक्षकों की भी, शरणं-रक्षा करने वाले, त्रिभुवन-तीनों भुवनों के, गुरुम्-स्वामी और, अम्बिका-पार्वती के, कान्तम्-प्रिय, (महादेवं-महादेव जी को), (यदा तदा अपि-जब तब भी), भजसे-भजता है।

रे मेरे मन! अगरचि तुम (स्वभाववश) चंचल ही हो तो भी प्रशंसा का पात्र बने हो, कारण यह है कि तुम शरण देने वाले देवताओं को भी शरण देने वाले और तीनों भुवनों के गुरु, माता जगदम्बा (पराशक्ति) के अतिसुन्दर स्वामी का (कभी-कभार) भजन करते रहते हो।

तात्पर्य- यदि कोई निम्न स्तर का व्यक्ति भी, थोड़ी देर के लिए ही सही, शुद्ध भाव एवं सच्ची श्रद्धाभक्ति के साथ भगवान् का भजन करे तो उसको भी भगवान् पूरी फलसंपदा वितरित कर देते हैं।

त्रिभुवन-तीन भवन-जाग्रत, स्वप्न, सुषुप्ति। विज्ञानाकला, स्वप्न-स्वातन्त्रय तथा सुषुप्ति स्वातन्त्र्य। (स्वामी जी) अगस्त 1990

उल्लङ्घ्य विविधदैवत- सोपानक्रममुपेयशिवचरणान्।
आश्रित्याप्यधरतरां भूमिं नाद्यापि चित्रमुज्झामि ॥2॥

अन्वय: विविधदैवतसोपानक्रमम् उल्लङ्घ्य उपेयशिवचरणान् आश्रित्य अपि (अहम्) अद्यापि अधरतरां भूमिं न उज्झामि (इति तु) चित्रम्।

विविध-भिन्न-भिन्न, दैवत-देवताओं के, सोपान-सोपान के, क्रमम्-क्रम का, उल्लंघन-उल्लंघन करके (तथा), उपेय-प्राप्त करने योग्य, शिवचरणान्-शिव-चरणों का, आश्रित्य-सहारा लेकर, अपि-भी, (अहम्-मैं), अद्यापि-अभी भी, अधर-तरां-अत्यन्त नीच, भूमिं-अवस्था को, न-नहीं, उज्झामि-त्यागता, (इति तु-यह तो), चित्रम्-बड़ा आश्चर्य है।

(हे आनन्दघन स्वामी!) (ब्रह्मा, विष्णु, रुद्र इत्यादि) देवताओं की सीढ़ियों से उत्तरोत्तर भूमिकाओं पर चढ़ने के तार को एकदम लांघकर, और प्राप्त किए जाने के योग्य भगवान् शिव के चरणकमलों का आश्रय लेने पर भी जाने क्यों मैं अभी भी इस अत्यन्त निम्नकोटि के धरातल को नहीं छोड़ रहा हूँ, अत: यह बहुत अचरज़ का विषय है।

अधरतर भूमि- सबसे निम्नकोटि का धरातल अर्थात् व्युत्थन काल में सहसा उभर आने वाले जड देहप्रमात्भाव की भूमिका।

प्रकटय निजमध्वानं स्थगयतरामखिललोकचरितानि।
यावद्भवामि भगवं-स्तव सपदि सदोदितो दास: ।।3।।

अन्वय:-भगवन् यावत् (अहं) तव सदाउदित: दास: सपदि भवामि (तावत्) निजम् अध्वान प्रकटय (च) अखिल-लोक-चरितानि तराम् स्थगय।

भगवन्-हे भगवान!, यावत्-जब तक, (अहं-मैं), तव-तुम्हारा, सदा-सदैव, उदित:-(सेवा में) तत्पर, दास:-सेवक, सपदि-शीघ्र ही (अर्थात् शक्तिपात से), भवामि-बन जाऊं, (तावत्-तब तक ही), निजम्-अपना, अध्वान-(उत्तम) मार्ग, प्रकटय-प्रकट करें, (च-और), अखिल-सभी, लोकचरितानि-लोक-व्यवहारों को, तराम्-पूर्णरूप में, स्थगय-आच्छादित करें।

हे भगवान्! जब तक मैं बहुत जल्दी (अर्थात् तीव्र शक्तिपात होते ही) आपके नित्य आज्ञाकारी दासभाव पर पूरी तरह प्रतिष्ठित हो पाऊँ तब तक अपने पास पहुंचने के सही मार्ग (शक्तिमार्ग) का उजाला करते रहिए, और संसार लोगों को ही सजने वाले छिछोरपन का पूरा स्थगन कीजिए।

निज-अध्वा-अपना मार्ग (शक्तिमार्ग)

स्थगन-किसी अनपेक्षित या क्षति पहुंचाने वाली व्यवस्था को कुछ समय के लिए विचाराधीन रखना।

लोकचरितानि-क्षिप्त, विक्षिप्त, मूढ़, एकाग्रय ये चार प्रकार के लोक व्यवहार हैं।

शिव शिव शम्भो शङ्कर शरणागतवत्सलाशु कुरु करुणाम्।
तव चरणकमलयुगल-स्मरणपरस्य हि सम्पदोऽदूर ।।4।।

अन्वय:- शिव शिव शंकर शरणागतवत्सल आशु करुणां कुरु हि तव चरणकमलयुगलस्मरणपरस्य (मे) सम्पद: अदूरे।

शिव शिव-हे कल्याण-स्वरूप शिव!, शम्भो-हे शांतिदायक!, शंकर-हे कल्याणकारक, शरणागत-हे शरणागतों के प्रति, वत्सल-कृपालु प्रभु!, आशु-(मुझ पर) शीघ्र ही, करुणां-दया, कुरु-कीजिए, हि-क्योंकि, तव-आपके, चरणकमल-चरण-कमलों के, युगल-जोड़े का, स्मरण-ध्यान करने में, परस्य-लगे हुए, (मे-मुझ से), सम्पद:-(मोक्ष रूपी) संपदाएं, अदूरे-दूर नहीं (रह सकतीं)।

हे भगवान, सबों का कल्याण करने वाले शिव, मंगल के उद्गम शम्भू, आपदाओं का शमन करने वाले शंकर, और शरणागतों के स्नेही! मुझ पर जल्दी दया कीजिए, यह बात निश्चित है कि आपके चरणकमलों की जोड़ी का, तत्परता से, स्मरण करने वाले (भक्त) जनों के लिए दिव्य विभूतियां दूर नहीं रह सकती हैं।

चरणकमलयुगल-कमल जैसे चरणों की जोड़ी-ईश्वरीय ज्ञातृता को कर्तृता। अर्थात् ज्ञानक्रियामरीचि द्वयम्।

तावकाङ्घ्रिकमलासनलीना ये यथारुचि जगद्रचयन्ति।
ते विरिञ्चिमधिकारमलेना-लिप्तमस्ववशमीश हसन्ति ।।5।।

अन्वय:-ईश ये तावकअङ्घ्रिकमल आसनलीना: यथारुचि जगत्रचयन्ति ते अधिकारमलेन आलिप्तम् (अत एव) अस्ववशं विरिञ्चिं हसन्ति।

ईश-हे ईश्वर!, ये-जो भक्तजन, तावक-आपके, अङ्घ्रिकमल-चरणरूपी कमलों के, आसनलीनाः-आसन पर बैठे हुए, यथारुचि-अपनी रुचि के अनुसार, जगत्रचयन्ति-जगत् का निर्माण करते हैं, ते-वे, अधिकारमलेन-अधिकार के विकार से, विरिञ्चि-ब्रह्माजी पर, हसन्ति-हँसते हैं।

हे ईश्वर! जो भक्तजन आपके चरणरूपी कमलों के आसन पर तल्लीन मुद्रा में बैठकर, अपनी स्वतन्त्र इच्छा के अनुसार, विश्व का निर्माण करते रहते हैं, वे (सृष्टिकर्ता होने के) अधिकार के मल से लिये हुए, और पराधीनभाव में ही पड़े हुए ब्रह्मा जी का मखौल उड़ाते रहते हैं।

त्वत्प्रकाशवपुषो न विभिन्नं, किंचन प्रभवति प्रतिभातुम्।
तत्सदैव भगवन् परिलब्धोऽसीश्वर प्रकृतितोऽपि विदूरः॥6॥

अन्वयः-भगवन् (यतः) त्वत्-प्रकाशवपुषः विभिन्नं किंचन (अपि) प्रतिभातुं न प्रभवति तत् ईश्वर प्रकृतितः विदूरः अपि (त्वं) (मया) सदैव परिलब्धः असि।

भगवन्-हे भगवान्!, (यतः-चूंकि), त्वत्-आप के, प्रकाशवपुषः-प्रकाश-स्वरूप से, विभिन्न-भिन्न, किंचन-कुछ, (अपि-भी), प्रतिभातुं- चमक, न प्रभवति-नहीं सकता, तत्-इसलिए, ईश्वर-हे स्वामी!, प्राकृतितः-स्वभाव से, विदूरः-दूर अर्थात् अप्राप्य, अपि-होते हुए भी, (त्वं-आप), (मया-मुझे), सदैव-सदा ही, परिलब्धः-प्राप्त, असि-हैं।।

हे भगवान्! आपके प्रकाशमय स्वरूप से विलग कर कोई भी पदार्थ (स्वतन्त्रतापूर्वक) 'प्रतिभात'-अर्थात् बुद्धिदर्पण में प्रतिबिम्बित हो ही नही सकता है, अतः यद्यपि आप (स्वरूपगोपनात्मक) स्वभाव से 'दूर'-अर्थात् अत्यन्त गुप्त स्वरूपवाले ही हैं, तो भी (घट, पट, नील इत्यादि अनन्त प्रमेयप्रकाशों के रूप में) सदा हमारे पास ही हैं।

वपुः-स्वरूप

पादपङ्कजरसं तव केचिद् भेदपर्युषितवृत्तिमुपेताः।
केचनापि रसयन्ति तु सद्यो भातं मक्षतवपुर्द्वयशून्यम्।।7।।

अन्वयः-प्रभो केचित् भेदपर्युषितवृत्तिम उपेताः तव पाद-पंकजरसं रसयन्ति (किन्तु) केचनापि सद्यः भातम् अक्षतवपुः द्वयशून्यं (रसयन्ति)।

प्रभो-हे भगवान्!, केचित्-कुछ लोग, भेद-(स्वरूप-अप्रथनात्मक) भेद रूपी, पर्युषित-बासी (अर्थात् नीरस), वृत्तिम्-वृत्ति से, उपेताः-युक्त होकर, तव-आप के, पाद-पंकज-चरण-कमलों का, रसं-आनन्द-रस, रसयन्ति-चखते हैं, (किन्तु-किन्तु), केचनापि-कुछ बिरले (आपके भक्त तो), सद्यः-एकबारगी, भातम्-प्रकट बने हुए, अक्षत-निरन्तर प्रथित, वपुः-स्वरूप वाले, द्वय-और भेदभाव से, शून्य-रहित आपके चरण-कमलों का आनन्द-रस, (रसयन्ति-चखते हैं अर्थात् लूटते हैं)।

(हे रसमय प्रभु!) भेदवासना के रूपवाली सड़ांध से दुर्गन्धपूर्ण (अर्थात् कुत्सित) प्रवृत्ति पर ही टिके रहने वाले कई लोग आपके चरणकमलों के बासी रस का ही पान करते रहते हैं, जब कि उलटे में कई (भाग्यशाली) लोग 'तत्काल ही टपकते हुए, अर्थात् समावेश दशा में प्रविष्ट होने के तत्काल ही अनुभूति का विषय बनने वाले, स्वरूपतः क्षतिग्रस्त न बने हुए और द्वैत ही मिलावट से रहित रस का चर्वण करते रहते हैं।

संकेत- जब तक साधक का मन द्वैतभाव के अति अल्प प्रदूषण से भी युक्त हो तब तक, कोई लाख चाहे, चिदानन्दभाव की अनुभूति प्राप्त नहीं कर सकता है। अतः इस विषय में पूर्ण सचेत रहने की आवश्यकता होती है।

नाथ विद्युदिव भाति विभा ते या कदाचन ममामृतदिग्धा।
सा यदि स्थिरतरैव भवेत्तत् पूजितोऽसि विधिवत्किमुतान्यत्॥8॥

अन्वयः-नाथ अमृतदिग्धा या तै विभा कदाचन मम विद्युदिव भाति सा यदि स्थिरतरा एवं भवेत् तत् (त्वं) विधिवत् पूजितः असि किमुतअन्यत्।

नाथ-(हे अभिलषणीय) प्रभु!, अमृत-परमानन्द से, दिग्धा-सनी हुई, या-जो, ते-आप की, विभा-प्रभा, कदाचन-कभी (अर्थात् किसी

समाधिकाल में), मम-मुझे, विद्युदिव-बिजली की भांति (क्षण मात्र के लिए), भाति-प्रकाशित होती है, सा-वह (आप की झलक), यदि-यदि, स्थिरतरा एव-और अधिक स्थिर, भवेत्-बन जाती, तत्-तो फिर, (त्वं-आप-मुझ से), विधिवत्-विधिपूर्वक, पूजितः-पूजित, असि-होते, किम्-उत-अन्यत्-इससे बढ़कर और भला क्या (मेरे लिए वाञ्छनीय होता)।

हे नाथ! आपकी दीप्ति की जो कोई अवर्णनीय एवं अमृत के रस से तरबतर झलक मुझे 'कभी-कभार'-अर्थात् किसी समाधि की अवस्था में आभासित हो जाती है, वही अगर चिरस्थायिनी बन पाती तो मेरी पूजा विधिवत् संपन्न हो जाती, और मेरे लिए उससे बढ़कर और कुछ भी वांछनीय नहीं रह जाता।

तात्पर्य-भक्तप्रवर उत्पलदेव व्युत्थन की अवस्था में भी समावेशकालीन प्रकाशमयता की स्थिरता की याच्ञा कर रहे हैं।

सर्वमस्यपरमस्ति न किंचिद् वस्त्ववस्तु यदि वेति महत्या।
प्रज्ञया व्यवसितोऽत्र यथैव त्वं तथैव भव सुप्रकटो मे।।9।।

अन्वयः-(प्रभो) वस्तु यदि वा अवस्तु सर्वम् असि अपरं किञ्चित् न अस्ति इति महत्या प्रज्ञया यथा एव अत्र (मया) त्वं व्यवसितः तथा एव (त्वं) मे सुप्रकटः भव।

(प्रभो-हे स्वामी!), वस्तु-सत् पदार्थ, यदि वा-अथवा, अवस्तु-असत् पदार्थ, सर्वम्-सब कुछ, असि-आप ही हैं, अपरं-(आप के बिना) और, किञ्चित्-कुछ भी, न अस्ति-नहीं है, इति-इस प्रकार, महत्या-बड़ी, प्रज्ञया-बुद्धि से, यथा एव-जैसे ही, अत्र-इस जगत में, (मया-मैंने), त्वं-आप के स्वरूप का, व्यवस्थितः-निश्चय किया है, तथा एव-वैसे ही (त्वं-आप), मे-मुझे, सुप्रकटः-अच्छी तरह प्रकट, भव-हो जायें।।

(हे सर्वव्यापी देव!) चाहे भावरूप पदार्थों का या अभावरूप पदार्थों का अटाला हो सारे का सारा केवल आप का स्वरूप है, आपके स्वरूप से इतर या अतिरिक्त और कुछ भी नही है, फलतः बहुत सूझ-बूझ से मैंने आपके जैसे स्वरूप का निर्धारण अपने विमर्श में कर रखा है, आप ठीक उसी रूप में 'मेरे सामने'-अर्थात् व्युत्थानकाल में भी प्रकट हो जाइए।

स्वेच्छयैव भगवन्निजमार्गे कारितः पदमहं प्रभुणैव।
तत्कथं जनवदेव चरामि त्वत्पदोचितमवैमि न किंचित्।।10।।

अन्वयः-भगवन् (भवता) प्रभुणा एव स्वेच्छया एव अहं निजमार्गे पदं कारितः तत् कथं जनवदेव चरामि त्वत्पदउचितं किंचित् न अवैमि।

भगवन्-हे भगवान!, (भवता-आप), प्रभुणा-प्रभु ने, एव-ही, स्वच्छया एव-अपनी ही इच्छा से (अर्थात् निरपेक्ष अनुग्रह-शक्ति से), अहं-मुझे, निजमार्गे-अपने (ज्ञान के) मार्ग पर, पद्-पैर, कारितः-रखवाया है, तत्-तो, कथं-क्या बात है कि (मैं), जनवदेव-सांसारिक लोगों की भांति ही, चरामि-व्यवहार करता हूँ, त्वत्-और आप की, पद-पदवी के, उचितं-योग्य (अर्थात् आपकी पदवी पर पहुँचकर जानने योग्य), किंचित् न-कुछ भी नहीं, अवैमि-जानता हूँ।

हे भगवान! (दूसरे किसी ने नही प्रत्युत-) आप स्वामी ने स्वयं ही और अपनी ही इच्छा से मुझे अपने मार्ग पर (शक्तिमार्ग पर) पग धरवाया है, परन्तु न जाने मैं क्योंकर अभी भी जन्म-मरणशील पशुजनों के अनुरूप आचरण के बारे में कोरे का कोरा ही हूँ?।

कोऽपि देव हृदि तेषु तावको जृम्भते सुभगभाव उत्तमः।
त्वत्कथाम्बुदनिनादचातका येन तेऽपि सुभगीकृताश्चिरम्।।11।।

अन्वयः-देव तावकः कोऽपि उत्तमः सुभग-भावः तेषु हृदि जृम्भते येन ते त्वत्कथा अम्बुदनिनादचातकाः अपि चिरं सुभगीकृताः (भवन्ति)।

देव-हे देवता!, तावकः-आपके स्वरूप की, कोऽपि-एक अलौकिक, उत्तमः-और उत्कृष्ट, सुभगभावः-आनन्ददशा, तेषु-उन (भक्तों) के, हृदि-हृदय में, जृम्भते-विकसित होती है, येन-जिससे, ते-वे, त्वत्-आप की, कथा-कथा रूपी, अम्बुद-मेघों की, निनाद-गड़गड़ाहट (को चाहने वाले), चातकाः-(आपके भक्त रूपी) चातक, अपि-भी, चिरं-चिर काल तक, सुभगीकृताः-

(स्वरूप-समावेश के) आनन्द में लीन, (भवन्ति-हो जाते हैं)।

हे देव! (अनुग्रह के पात्र बने हुए) भक्तजनों के हृदय में ऐसी कोई अवर्णनीय एवं उत्कृष्ट कोटि की आनन्दमयी अवस्था उदित हो जाती है, जिसके प्रभाव से आपकी चर्चा के रूपवाली मेघमाला की गड़गड़ाहट से हर्षित होने वाले वे भक्तरूपी चातक चिरकाल तक अत्यन्त विश्रान्ति की अवस्था में तल्लीन हो जाते हैं।

त्वज्जुषां त्वयि कयापि लीलया राग एष परिपोषमागतः।
यद्वियोगभुवि सङ्कथा तथा संस्मृतिः फलति संगमोत्सवम्॥12॥

अन्वयः-(स्वामिन्) त्वज्जुषां त्वयि एषः रागः कयापि लीलया परिपोषम् आगतः यत् (तेषां) वियोग भुवि तथा संकथा संस्मृतिः (त्वत्-) संगम उत्सवं फलति।

(स्वामिन्-हे स्वामी!), त्वज्जुषां-आप के भक्तों का, त्वयि-आप के प्रति, एषः-यह (असामान्य), रागः-अनुराग, कयापि-(आप की) अलौकिक, लीलया-अनुग्रह-लीला से, परिपोषम्-(इतना) बढ़, आगतः-जाता है, यत्-कि, (तेषां-उन भक्त-जनों के), वियोग-वियोग (अर्थात् व्युत्थान) की, भुवि-दशा में भी, तथा-वह (आप के स्वरूप की), संकथा-चर्चा (और), संस्मृतिः-स्मृति, (त्वत्-आप के), संगम-स्वरूप-समागम के, उत्सवं-उत्सव को, फलति-उत्पन्न करती है।।

(हे परमेश्वर!) लगन से आपकी सेवा करने वाले भक्तों का आपके प्रति (असाधारण) अनुराग, किसी ईश्वरीय लीला से ही, ऐसी चरमसीमा पर पहुंच जाता है कि वे आपसे विलगने की अवस्था (व्युत्थान अवस्था) में भी, केवल आपकी चर्चा या स्मरण मात्र करने से ही आपके साथ मिलन का उत्सव मनाने लगते हैं।

संकेत- (क) संयोग का सुख मिलन की अवस्था में ही अनुभव किया जा सकता है, वियोग की अवस्था में नहीं, परन्तु प्रस्तुत मुक्तक में स्तोत्रकार ने जो वियोगदशा में ही मिलन के आनन्द का वर्णन किया है उससे परमात्मप्रेम की अलौकिकता अभिव्यंजित होती है।

(ख) कयापि लीलया=ईश्वरीय शक्तिपात से।

(ग) वियोगभूः=व्युत्थान की अवस्था।

यो विचित्ररससेकवर्धितः शङ्करेति शतशोऽप्युदीरितः।
शब्द आविशति तिर्यगाशये-ष्वप्ययं नवनवप्रयोजनः॥13॥

ते जयन्ति मुखमण्डले भ्रमन् अस्ति येषु नियतं शिवध्वनिः।
यः शशीव प्रसृतोऽमृताशयात् स्वादु संस्रवति चामृतंपरम्॥14॥

अन्वयः-विचित्ररससेकवर्धितः शतशः अपि उदीरितः यः अयम् शङ्कर-इति शब्दः तिर्यग् आशयेषु अपि नवनवप्रयोजनः (सन्) आविशति यः च शशी इव अमृताशयात् प्रसृतः स्वादु च परममृतं संस्रवति (सः) शिवध्वनिः येषु मुखमण्डले नियतं भ्रमन् अस्ति ते (एव) जयन्ति।

विचित्र-(स्वरूप समावेश के) अनूठे, रस-आनन्द-रस के, सेक-सींचने से, वर्धितः-वृद्धि को प्राप्त हुआ, शतशः अपि-और सैकड़ों बार, उदीरितः-उच्चारण में आया हुआ, यः-जो, अयम्-यह, शङ्कर-इति-'शिव' शब्दः-शब्द, तिर्यग्-पशुओं के समान (मूर्ख लोगों के), आशयेषु-हृदयों में, अपि-भी, नव-नव-अपूर्व (चमत्कार के), प्रयोजन से युक्त, (सन्-होकर), आविशति-प्रस्फुरित होता है, यः च-और जो (यह 'शिव' शब्द), शशी इव-चन्द्रमा की नाईं, अमृताशयात्-अमृतमय कला से, प्रसृतः-प्रसारित होता हुआ, स्वादु-मधुर, च-और, परममृत-उत्कृष्ट अमृत, संस्रवति-खूब बहाता है, (सः)-वही (अचिन्त्य महिमा से युक्त), शिव-ध्वनिः-शिव-ध्वनि, येषु-जिन (भक्तों) के, मुखमण्डले-मुखमण्डल में, नियत-निश्चत रूप में, भ्रमन्-घूमती, अस्ति-रहती है, ते-वे, (एव-ही), जयन्ति-धन्य हैं।

(युग्मक-)

(हे शंकर महादेव!) अतिविस्मयकारी चिदानन्द रस के छिड़काव से परिपुष्ट बनाया हुआ, और सौ-सौ बार मुख से उचारा जाता हुआ 'शंकर'-यह शब्द अशिष्ट जनों के भी हृदय में प्रतिपल नये ही नये 'प्रयोजन'-अर्थात् लोकोत्तर चमत्कार को साथ लेकर, स्वभाव से ही, स्पंदित होता रहता है, और जो 'शिव' शब्द 'अमृताशय से'-अर्थात् अमृतमयी अमाकला से चन्द्रमा की भान्ति प्रवाहित होता हुआ, चारों ओर से, अति स्वादिष्ट एवं लोकोत्तर अमृतरस के निर्झर को

उच्छलित करता रहता है, उसी (शंकर शब्द) की अनुगूँज जिन (विरले) भक्तवरों के मुखमंडल पर निरन्तर गूँजती रहती है, उनकी जय-जयकार हो।

संकेत-प्रस्तुत मुक्तकयुगल में स्तोत्रकार ने शैवयोग की जिस उच्चतर भूमिका का सांकेतिक वर्णन प्रस्तुत किया है, उसको शास्त्रीय शब्दों में विस्मयमुद्रा कहते हैं। साधक को इस भूमिका पर स्वरूप-साक्षात्कार किसी ऐसे लोकोत्तर रूप में होता है कि वह स्वयं भी विस्मित हो जाता है। इसी कारण से इस अवस्था को शास्त्रों में विस्मयमुद्रा की संज्ञा दी गई है। प्रस्तुत मुक्तक में इस विस्मय की अभिव्यंजना मूल श्लोक में प्रयुक्त विचित्र शब्द से होती है।

परिसमाप्तमिवोग्रामिदं जगद् विगलितोऽविरलो मनसो मलः।

तदपि नास्ति भवत्पुरगोपुरा-र्गलकवाटविघट्टनमण्वपि॥15॥

अन्वयः-(प्रभो) इदम् उग्रं जगत् परिसमाप्तम् इव (च) मनसः अविरलः मलः विगलितः तदपि भवत्पुरगोपुरअर्गलकवाटविघट्टनम् अणु अपि नास्ति।

(प्रभो-हे प्रभु!), इदम्-यह, उग्रं-भयंकर, जगत्-जगत, परिसमाप्तम् इव-समाप्त होने को है, (च-और), मनसः-(मेरे) मन का, अविरलः-बहुत बड़ा, मलः-मल (विकार), विगलितः-नष्ट हुआ है, तदपि-तो भी, भवत्-आप की, पुर-आनन्द-पुरी के, गोपुर-फाटक के, अर्गल- अर्गला-युक्त, कपाट-किवाड़, विघट्टनम् अणु अपि-ज़रा भी, नास्ति-नहीं खुलता।

(हे रहस्यमय प्रभु!) यह डरावना संसार तो अब समाप्त जैसा हुआ जा रहा है, मन पर छाया रहने वाला सघन मल भी गल चुका है, ऐसी स्थिति होने पर भी आपके नगर (चिदानन्दभाव) के सिंह द्वार के अरगल लगे किवाड़ रंचमात्र भी नहीं खुल रहे हैं।।15।।

भवत्पुर=आपका नगर, चिन्मयपुरी।

गोपुर=सिंहद्वार, नगर में प्रवेश करने का मुख्य फाटक।

अर्गल=काठ की सिटकिनी, अख्याति का आवरण।

विघट्टन=खुलना

सततफुल्लभवन्मुखपङ्कजो-दरविलोकनलालसचेतसः।

किमपि तत्कुरु नाथ मनागिव स्फुरसि येन

ममाभिमुखस्थितिः॥16॥

अन्वयः-नाथ सतत फुल्ल भवत् मुख ङ्कफ उदर विलोकन लालसचेतसः मम मनाक् इव तत् किमपि कुरु येन अभिमुखस्थितिः सन् स्फुरसि।

नाथ-हे स्वामी!, सतत-सदा, फुल्ल-खिले हुए, भवत्-आप के, मुखपङ्कज-मुख-कमल के, उदर-मध्य-भाग को, विलोकन-देखने के लिए, लालस-लालायित बने हुए, चेतसः-मन वाले, मम-मुझ पर, मनाक् इव-ज़रा सा, तत्-वह, किमपि-अलौकिक (अनुग्रह), कुरु-कीजिए, येन-जिससे कि, अभिमुख-(मेरे) सामने, स्थितिः सन्-ठहरे हुए रूप में, स्फुरसि-आप प्रकट हो जाये।

हे नाथ! हमेशा खिला हुआ रहने वाले आपके मुखरूपी कमल के 'उदर' अर्थात् कर्णिका को देखने के लिए तरसते हुए मन वाले मुझ पर थोड़ा सा 'वह कुछ' अर्थात् अनाशंकित शक्तिपात, कीजिए जिसके फलस्वरूप आप मेरी ओर मुख करके ठहरे हुए रूप में मेरे सामने स्फुरित हो सकें।

मुखकमल=कमल के समान मुख अर्थात् शक्ति के रूपवाला मुख। शैवप्रसंग में मुख शब्द से शक्ति का अभिप्राय लिया जाता है:-'शैवी मुखमिहोच्यते'। उदर=कमल के बीचवाली कर्णिका अथवा बीजकोष प्रस्तुत प्रसंग में कर्णिकारूपी शक्तिपीठ।

मनाक्=तनिक सा।

तत्=अनुग्रह।

त्वदविभेदमतेरपरं नु किं सुखमिहास्ति विभूतिरथापरा।

तदिह तावकदासजनस्य किं कुपथमेति मनः परिहृत्यताम्॥17॥

अन्वयः-(ईश) इह त्वद् अविभेदमतेः किं नु अपरं सुखम् अस्ति अथ अपरा विभूतिः तत् तावक दासजनस्य मनः तां परिहृत्य किं कुपथम् एति।

(ईश-हे प्रभु!), इह-इस संसार में, त्वद्-आप की, अविभेदमतेः- अभेद-बुद्धि को छोड़कर, किं नु-भला कौन सा,

अपरं-दूसरा, सुखम्-सुख, अस्ति-(हो सकता) है, अथ-और, अपरा-(कौन सी) दूसरी, विभूतिः- संपदा (हो सकती) है, तत्-तो (फिर ऐसा होते हुए भी), तावक-आप के, दासजनस्य-दास का, मनः-मन, तां-उस (अद्वयानन्दरूपा बुद्धि) को, परिहृत्य-त्याग कर, किं-क्यों, कुपथम्-(व्युत्थानरूपी) कुत्सित मार्ग को ही, एति-ग्रहण करने लगता है।

(हे मृत्युंजय देव!) आपकी अभेदभावना से बढ़कर इस संसार में और कौन सा सुख या कौन या वैभव हो सकता है?तो फिर आपके दासजन का अर्थात् मेरा मन उस अभेदभावना से मुंह मोड़कर कुत्सित मार्गों की ओर क्यों भटकता जा रहा है?।

क्षणमपीह न तावकदासतां प्रति भवेयमहं किल भाजनम्।
भवदभेदरसासवमादरा-दविरतं रसयेयमहं न चेत्।।18।।

अन्वयः-(प्रभो) चेत् अहं आदरात् (च) अविरतं भवद्अभेदरस आसवम् न रसयेयम् (तर्हि) अहं इह तावकदासता प्रति भाजन क्षणमपि किल न भवेयम्।

(प्रभो-हे स्वामी!), चेत्-यदि, अहं-मैं, आदरात्-बड़े आदर से, (च-और), अविरतं-लगातार, भवद्-आप के, अभेद-रस-अद्वयानन्द-रस रूपी, आसवम्-मदिरा का, न रसयेयम्-स्वाद न लेता रहूं, (तर्हि-तो फिर), अहं-मैं, इह-यहां, तावक-आप के, दासतां प्रति-दासभाव का, भाजनं-पात्र, क्षणमपि-क्षण भर के लिए भी, किल-कदापि, न भवेयम्-न बन जाऊं।

(हे प्रकाशमान परमेश्वर!) अगर मैं आपकी अभेदभावना के रसरूपी आसव (मदिरा) का, बड़े चाव से, आस्वाद ने लेता रहूं, तो निश्चय से इस संसार में मैं पलभर के लिए भी आपका दासजन बनने के लिए उपयुक्त पात्र नहीं बन सकता हूँ।

भावार्थ- इस संसार में एक क्षण के लिए भी मुझे आशा नहीं थी कि मैं आपका दास बन सकू। पर मैंने एक अच्छा काम किया था कि आपके अभेद रस का स्वाद in continuity मैंने किया था और वह भी आदर के साथ। जिस वजह से मैं आप का दास बना।। (स्वामी जी महाराज अगस्त 1990)

न किल पश्याति सत्यमयं जन-स्तव वपुर्द्वयदृष्टिमलीमसः।
तदपि सर्वविदाश्रितवत्सलः किमिदमारटितं न शृणोषि मे।।19।।

अन्वयः-(प्रभो) सत्यं द्वयदृष्टि-मलीमसः अयं जनः किल तव वपुः न पश्यति तदपि (त्वं) सर्ववित् आश्रितवत्सलः (सन्) इदं मे आरटितं किं न शृणाषि।

(प्रभो-हे ईश्वर), सत्यं-सचमुच, द्वयदृष्टि-भेद-दृष्टि से, मलीमसः- मलिन बना हुआ, अयं-यह, जनः-जीव, किल-निश्चित रूप में, तव-आप के, वपुः-चिदात्मा-स्वरूप को, न पश्यति-नहीं देख पाता है, तदपि-पर तो भी, (त्वं-आप), सर्ववित्-सर्वज्ञ और, आश्रित-भक्तों के प्रति, वत्सलः-अनुकूल, (सन्-होते हुए), इदं मे-इस मेरी, आरटिंत-पुकार को, किं न-क्यों नहीं, शृणोषि-सुनते।

(हे सर्वज्ञ देव!) यह बात बिल्कुल सच्ची है कि भेददृष्टि से मैले बने हुए विचारों वाले ये पशुजन आपके वास्तविक (चित्प्रकाशमय) स्वरूप को देख नहीं पाते हैं, तो भी आप सब कुछ जानने वाले और शरणागतों के स्नेही होने के नाते मेरी इस मनुहार भरी गुहार को क्यों नहीं सुनरहे है?।

भावार्थ-ये दूसरे लोग मेरे बिना आपके रूप को नहीं देख सकते है क्योंकि भेद-दृष्टि से ये मलिन बने हुए हैं पर फिर भी आपको सब कुछ मालूम है कि मैं कितने पानी में हूं। आश्चर्य है कि इस समय आपने मुझे भी इन्हीं लोगों के साथ क्यों रखा?(स्वामी जी अगस्त 1990)

स्मरसि नाथ कदाचिदपीहितं विषयसौख्यमथापि मयार्थितम्।
सततमेव भवद्वपुरीक्षणा- मृतमभीष्टमलं मम देहि तत्।।20।।

अन्वयः-नाथ किं त्वं स्मरसि (यत्) मया कदाचित् अपि विषयसौख्यम् ईहितम् अथापि तत् आर्थितं मम (तु) (केवलं) भवद्वपुःईक्षण अमृतम् एव सततम् अलम् अभीष्टम् तत् (एव) मह्यं) देहि।

नाथ-हे स्वामी!, किं त्वं-क्या आप को, स्मरसि-याद है,

(यत्-कि), मया-मैंने, कदाचित्-कभी, अपि-भी, विषयसौख्यम्-विषयसुख की, ईहितम्-चेष्टा की है, अथापि तत्-अथवा (वह विषयसुख), अर्थितं-मांगा है? (सच तो यह है कि), मम(तु)-मुझे तो, (केवलं-केवल), भवद्वपुः- आप के स्वरूप का, ईक्षण-साक्षात्कार रूपी, अमृतम्-अमृत, एव-ही, सततम्-सदैव, अलम्-अत्यन्त, अभीष्टम्-प्रिय है, तत् (एव)-वही (मह्यं) देहि-मुझे दीजिए।

हे नाथ! क्या आपको याद है कि क्या मैंने कभी विषय सुख को अपनाने की अपेक्षा की है अथवा (आप से) कभी उसकी याचना की है? मुझे तो, बस, हमेशा आपके असली स्वरूप का साक्षात्कार करने के रूपवाला अमृतपान करना ही, पर्याप्त मात्रा में, रुचिकर रहा है, अतः मुझे वही दीजिए।

भावार्थ- हे नाथ! ज़रा आप याद करें कि क्या मैंने अपने सारे Life time में कभी आप से विषय सुखों को मांगा है, या कभी सांसारिक problem solve करने के लिए कहा है, क्योंकि मैंने हर समय आपके स्वरूप लाभ के बगैर कुछ नहीं मांगा।

किल यदैव शिवाध्वनि तावके कृतपदोऽस्मि महेश तवेच्छया।
शुभशतान्युदितानि तदैव मे किमपरं मृगये भवतः प्रभो॥21॥

अन्वयः-महेश किल यदा एव (अहं) तव इच्छया तावके शिव अध्वनि कृतपदः अस्मि तदा एव मे शुभ शतानि उदितानि (इत्यतः) प्रभो (अहं) भवतः अपरं किं मृगये।

महेश-हे परमेश्वर!, किल-सचमुच, यदा एव-ज्यों ही, (अहं-मैंने) तव-आप की इच्छया-इच्छा से, तावके-आप के, शिव-कल्याणमय, अध्वनि-मार्ग पर, कृतपदः अस्मि-पदार्पण किया, तदा एव-त्यों ही, मे-मेरे, शुभ-शतानि-सैकड़ों (प्रकार के) कल्याण का, उदितानि-उदय हुआ, (इत्यदः-इस लिए), प्रभो-हे प्रभु!, (अहं-मैं), भवतः-आप से, अपरं-और, किं-क्या, मृगये-मांगूं?

हे महान ईश्वर! निश्चय से जिसी पल मैंने, आपकी ही इच्छा से, आपके मंगलमय मार्ग पर पग धरा है, उसी पल से मेरे सैंकड़ों कल्याणों का फल उदित हुआ है, अतः हे प्रभु, इससे बढ़कर और क्या रहा जो मैं आपसे मांग लूं?

यत्र सोऽस्तमयमेति विवस्वाँ-श्चन्द्रमा-प्रभृतिभिः सह सर्वैः।
कापि सा विजयते शिवरात्रिः स्वप्रभाप्रसरभास्वररूपा॥22॥

अन्वयः-यत्र सः विवस्वान् चन्द्रमा प्रभृतिभिः सर्वैः सह अस्तमयम् एति सा स्व-प्रभा प्रसर भास्वररूपा कापि शिवरात्रिः विजयते।

यत्र-जिस (अवस्था) में, सः-वह, विवस्वान्-(प्राण रूपी) सूर्य भगवान्, चन्द्रमा-(अपान रूपी) चन्द्रमा, प्रभृतिभिः-आदि, सर्वैः-सभी (विकल्प रूपी तारागणों) के, सह-सहित, अस्तमयम्-अस्त, एति-हो जाता है, सा-वह, स्व-प्रभा-अपनी (चिद्रूपिणी) कांति के, प्रसर-प्रसर से, भास्वररूपा-देदीप्यमान् रूप वाली, कापि-अलौकिक, शिवरात्रिः- शिव-रात्रि, विजयते-धन्य है।।

(हे स्वरूपलीन शिव!) जिस अवस्था में 'सूर्य'-अर्थात् प्राणप्रवाह और 'चन्द्रमा'-अर्थात् अपानप्रवाह सारे 'तारामंडल'-अर्थात् विकल्पपरंपराओं के समेत अस्त हो जाते हैं, उसी अवर्णनीय एवं अपनी ही चित्प्रकाशमयी आभा के विस्फार से चमकती हुई शिवरात्रि की जय-जयकार हो।

अप्युपार्जितमहं त्रिषु लोके-ष्वाधिपत्यममरेश्वर मन्ये।
नीरसं तदखिलं भवदङ्घ्रि-स्पर्शनामृतरसेन विहीनम्॥23॥

अन्वयः-अमरेश्वर अहं भवत् अङ्घ्रिस्पर्शन अमृतरसेन विहीनं उपार्जित त्रिषु लोकेषु तत् अखिलम् आधिपत्यम् अपि नीरसं मन्ये।

अमरेश्वर-हे देवेश्वर!, अहं-मैं, भवत्-आप के, अङ्घ्रि-चरणों के, स्पर्शन-स्पर्श रूपी, अमृतरसेन-अमृत-रस के विहीनं-बिना, उपार्जितं-प्राप्त किए गए, त्रिषु-तीनों, लोकेषु-लोकों के, तत्-उस, अखिलम्-संपूर्ण, आधिपत्यम्-स्वामित्व को, अपि-भी, नीरसं-रसहीन अर्थात् तुच्छ, मन्ये-समझता हूं।

हे देवाधिदेव! अगर आपके चरणों को छूने के रूपवाले अमृतरस का पान करने के बिना मुझे तीनों की भुवनों का स्वामित्व भी उपलब्ध

हो, वह सारा आडंबर एकदम नीरस लगेगा।

त्रिषु लोकेषु=भूः भुवः और स्वः, अथवा भव, अभव, और अतिभव।

बत नाथ दृढोऽयमात्मबन्धो भवदख्यातिमयस्त्वयैव क्लृप्तः।
यदयं प्रथमानमेव मे त्वा-मवधीर्य श्लथते ने लेशतोऽपि॥24॥

अन्वयः-नाथ बत त्वया एव क्लृप्तः भवत् अख्यातिमयः अयम् आत्मबन्धः दृढः (अस्ति) यद् अयं प्रथमानम् एव त्वाम् अवधीर्य लेशतः अपि न श्लथते।

नाथ-हे स्वामी!, बत-अहो!, त्वया-आप से, एव-ही, क्लृप्तः-बनाई गई (और), भवत्-आपके (स्वरूप को), अख्यातिमयः-छुपा रखने वाली, अयम्-यह, आत्म-मानसिक, बन्धः-गांठ, दृढ़ः-(ऐसी) मज़बूत, (अस्ति-है), यद्-कि, अयं-यह, प्रथमानम् एव-भासमान होने वाले, त्वाम्-आप की, अवधीर्य-उपेक्षा (या अवहेलना) करके, लेशतः-ज़रा सी, अपि-भी, न श्लथते-ढ़ीली नहीं होती।

हे नाथ! आपके स्वरूप की अधकचरी जानकारी के रूपवाली मानसिक कुंठा आपने ही मेरे अन्तस् में उत्पन्न की है, यह इतनी मज़बूत है कि समावेश की अवस्था में भासमान होने वाले आपकी उपेक्षा करके, रंचमात्र भी ढ़ीली नहीं पड़ रही है।

महताममरेश पूज्यमानो-ऽप्यनिशं तिष्ठसि पूजकैकरूपः।
बहिरन्तपरपीह दृश्यमानः स्फुरसि दृष्टृशरीर एव शाश्वत्॥25॥

अन्वयः-अमरेश (त्वं) अनिशं पूज्यमानः अपि महतां पूजक-एक-रूपः तिष्ठसि (च) इह अन्तः बहिः दृश्यमानः अपि शाश्वत् द्रष्ट-शरीरः एव स्फुरसि।

अमरेश-हे देवताओं के स्वामी!, (त्वं-आप), अनिशं-निरन्तर, पूज्यमानः-पूजे जाते हुए, अपि-भी, महतां-महापुरुषों अर्थात् भक्तजनों के लिए, पूजक-एक-रूपः-केवल पूजक के रूप में ही, तिष्ठसि-(प्रकाशित) होते हैं, (च-और), इह-इस जगत् में, अन्तः-भीतर तथा, बहिः-बाहर से, दृश्यमानः-दिखाई देते हुए, अपि-भी, शाश्वत-सदैव, द्रष्ट-शरीरः-द्रष्टा अर्थात् देखने वाले के रूप में, एव-स्फुरसि-प्रकट होते हैं।

हे अमरेश! (दैनिक व्यवहार में) लगातार पूजे जाते हुए (अर्थात् प्रमेय भूमिका पर उतर कर पूजा के विषय बनाए जाते हुए) भी आप 'महापुरुषों'-अर्थात् सच्चे भक्तनों के लिए केवल 'पूजक'-अर्थात् पूजा करने वाले प्रमाता के रूप में ही स्फुरायमाण रहते हैं, साथ ही इस संसार में बहिरंग रूप में या अंतरंग रूप में दृश्य होते हुए भी हमेशा 'दृष्टा'-अर्थात् देखने वाले प्रमाता के रूप में स्फुलित होते रहते हैं।

तात्पर्य- अहरूप आत्म-महेश्वर विकल्पों से परे होने के कारण सदा प्रमातृभाव पर ही अविचल बने रहते हैं। वे किसी भी परिस्थिति में प्रमेय नहीं बन जाते हैं। जैसा स्तोत्रकार ने पहले भी समझाया है कि परापूजा में पूज्य एवं पूजक, दृश्य एवं द्रष्टा दोनों का समरसात्मक एका हो जाता है। उच्चकोटि के भक्तवर, जिनका मन राग-द्वेष भेद-वासना इत्यादि प्रकार की जघन्य वृत्तियों से यथार्थ में और पूरी तरह मुक्त बन गया हो, समावेश की दशा में इस पूज्य एवं पूजक की सघन एकाकारता का अनुभव कर लेते हैं। सघन एकाकार की दशा में समूचा प्रमेय-प्रपञ्च प्रमातृभाव में ही विलीन हो जाता है। यही कारण है कि पहुंचे हुए भक्तजनों के अन्तःविमर्श में भगवान् हमेशा मात्र प्रमातृरूप में स्फुरायमाण रहते हैं। सिद्ध भक्तों की मान्यता यह है कि भगवान् को प्रमेय मानकर पूजा ही नहीं होती है। अस्तु, निम्नलिखित तंत्रवाक्य का अनुसन्धान करना साधक के लिए परम आवश्यक है-

'पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा।
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः॥'

'औत्पलीयमिदं स्तोत्रं ग्रथितं मणिमौक्तिकैः।
अस्तु श्रीदेवदेवस्य भक्तानाञ्चापि प्रीतये॥

चौथा स्तोत्र समाप्त

1. ख.पु. तथापि-इति पाठः।
2. ख.पु. भुवनगुरुम्-इति पाठः।
3. ख.पु. यैर्विचित्ररस-इति पाठः।
4. ख.पु. विसृतोऽमृताशयात्-इति पाठः।

तांत्रिक शिवाद्वयवाद का समग्रतावादी चिन्तन और आधुनिक सन्दर्भ

डॉ. मीरा रस्तोगी

लखनऊ विश्वविद्यालय के संस्कृत विभाग से संबद्ध डॉ. मीरा रस्तोगी कश्मीर शैव दर्शन की सुप्रख्यात विद्वान हैं। प्रस्तुत लेख में वे कश्मीर शिवाद्वयवाद की समग्रतावादी दृष्टि की आधुनिक संदर्भ में सार्थकता पर अपने मूल्यवान विचारों से हमें अवगत करा रही हैं।

तंत्र भारतीय संस्कृति का अविभाज्य अंग है। इस तांत्रिक परम्परा में शैव तंत्रों का विशिष्ट स्थान है जहां शिव तथा शक्ति को केन्द्र में रखकर सारा चिन्तन विकसित हुआ। इन शैव तंत्रों के अद्वयवादी वर्ग में लगभग आठवीं शताब्दी में कश्मीर में एक दार्शनिक सम्प्रदाय का उद्‌भव हुआ। इसी का नाम पड़ा काश्मीर शिवाद्वयवाद। इस सम्प्रदाय ने पूर्णद्वैत की विशिष्ट दृष्टि का प्रतिपादन किया। यहां पूर्णता की धारणा यहां समग्रतापरक है। जिसमें सारी संभावनायें सिमटी हुई हैं। अपूर्णता, भेद, विरोधाभास सब उस पूर्णतत्त्व के ही अंग हैं। इस प्रकार यहां समग्रता का अर्थ है सब कुछ अपने में समेट लेना। इसी कारण यहां अपूर्ण को पूर्ण का अंग बना कर ही पूर्णता का पोषण किया गया है। सारा जगत उस पूर्ण तत्त्व का ही संकोच और विकास है। एक ही पूर्ण तत्त्व अपने स्वरूप को छिपाकर नाना रूपों में भासित होता है और इस संसार का व्यवहार इसी अपूर्णता से पूर्णता की ओर आने की प्रक्रिया है।

यहां वह पूर्ण तत्त्व अपनी इच्छा से अपनी पूर्णता को छिपाकर अपने को विविध आवरणों से ढकता है और नाना प्रकार के प्रमाता तथा प्रमेय रूपों में प्रकाशित होता है। वही जब पुनः अपने पूर्ण स्वरूप को प्राप्त करना चाहता है तो उन आवरणों को क्रम से या बिना किसी क्रम के तुरन्त हटा कर उस पूर्णता को प्राप्त कर लेता है। इस प्रकार यहां उस एक पूर्णतत्त्व की इच्छा के दो स्पन्दों के रूप में ही सृष्टि फैलती भी है तथा सिमटी भी है।

काश्मीर शिवाद्वयवाद की तत्त्वमीमांसा प्रत्ययवादी है जहां सब कुछ ज्ञान के स्तर पर ही घटित होत है। यहां सत् को परिभाषित करने वाली शब्दावली भी विशिष्ट है। उपनिषदों की सुपरिचित शब्दावली-सत् चित् और विमर्श है चित्+आनन्द। वस्तुतः इस लक्षण का विश्लेषण करने पर ज्ञात होता है कि संसार में पदार्थों की सत्ता का प्रमाण है ज्ञान के द्वारा उनका ग्रहण अतः सत्ता और ज्ञान पर्याय हैं, इसी को यहां प्रकाश की शब्दावली से प्रस्तुत किया गया है क्योंकि पदार्थ सत् है-इसका अभिप्राय है, पदार्थ प्रकाशित हो रहा है। इस प्रकार अस्ति, ज्ञायते और प्रकाशते परस्पर पर्याय हैं। अब दूसरा पक्ष है विमर्श जो ज्ञान में वैचित्र्य के लिये उत्तरदायी है। विमर्श का शाब्दिक अर्थ है विचार या चेतना। प्रकाश जहां सत् का प्रतिनिधि होकर भावाभाव व्यवस्था को प्रस्तुत करता है, वहीं विमर्श कई तरह के कार्य करता है- यह दो पदार्थों को संयोजित करता है, वियोजित करता है, अनुसंधान भी करता है या इनमें से कुछ भी नहीं करता है। अभेदन, भेदन व भेदाभेदन सभी प्रकार के व्यापार इसी का कार्यक्षेत्र हैं। इस विमर्श से ही एक अन्य प्रत्यय निग्रत होता है- स्वातन्त्र्य। वस्तुतः इस पूर्णता का आपादक है स्वातन्त्र्य और इस स्वातन्त्र्य का आपादक है विमर्श। यह स्वातन्त्र्य एक समग्रताहारी प्रत्यय है जो इस सम्प्रदाय के परतत्त्व का अनिवार्य स्वभाव है। यह प्रकाश विमर्श का समन्वित रूप है। वस्तुतः इन दोनों धारणाओं के मूल में भी हैं दो मौलिक प्रत्यय-स्वच्छता तथा स्वच्छन्दता। निबाध प्रकाशन वहीं संभव है जहां नैर्मल्य है, जैसे दर्पण में प्रतिबिम्बन तभी संभव होता है जब वह स्वच्छ हो, ठीक उसी प्रकार परमात्मा भी पूर्ण निर्मल है इसी कारण वह किसी भी रूप में प्रकाशित हो सकता है। दर्पण में प्रतिबिम्बन के लिये तो बाहरी बिम्ब की आवश्यकता होती है, पर यहां ऐसे किसी बिम्ब की अपेक्षा के बिना इसी विमर्शात्मक

स्वातन्त्र्य के बल पर प्रतिबिम्बन घटित होता है। इस प्रकार सारी क्रियायें इस विमर्श पक्ष का ही कर्तृत्व है।

इस पूर्णता का घटक शक्ति-शक्तिमान का रूपक भी है। सारा विश्व उस अद्वय तत्त्व का ही स्फार है, अत: उससे शक्ति रूप में ही अन्वित होता है क्योंकि तभी उस अद्वयता की रक्षा करते हुए विश्ववैचित्र्य की व्याख्या संभव है। सारे पदार्थ संभावना रूप में उसमें विद्यमान हैं, यही विचार शक्ति की कल्पना को सामने उपस्थित करता है" और सारी संभावनाओं का समग्र एक पूर्ण तत्त्व ही हो सकता है। यह शक्ति-शक्तिमान का रूपक संसार की व्याख्या में भी मुख्य भूमिका निभाता है साथ ही आत्मलाभ की प्रक्रिया में भी इसकी मुख्य भूमिका है। इसीलिए यहां शक्तियों के माध्यम से शक्तिमान का आविष्करण ही प्रमाता का लक्ष्य है।" परमेश्वर की तरह ही सीमित प्रमाता भी नाना शक्तियों का समग्र है और उसका प्रत्येक व्यापार उसे उसकी परमेश्वरता की ओर ले जाने वाला कदम ही है।"

इसी प्रकार यहां ज्ञान क्रिया के सामरस्य की प्रकल्पना के द्वारा भी उसी पूर्णता का ही संकेतन किया गया है। सारे पदार्थ तथा सारी प्रक्रियायें उस पूर्ण तत्त्व का अंग है। इसी कारण वह महेश्वर है। इसी प्रकार दर्पण-नगर-न्याय तथा मयूराण्ड-रस-न्याय भी इसी पूर्णता के प्रतिपादक रूपक है। जहां दर्पण-नगर-न्याय उसकी आभासन प्रक्रिया का संकेतक है" वही मयूराण्ड-रस-न्याय एक ही तत्त्व में नानात्व धारण की सामर्थ्य को स्पष्ट करता है। इसी प्रकार सागर-वीचि-न्याय उस गति का निर्देश करता है जिसमें गति होने पर भी उस मूल तत्त्व में कोई वास्तविक परिवर्तन घटित नहीं होता।" इसी को इस दर्शन की शब्दावली में स्पन्द कहा गया है।

स्वात्मलाथ की प्रक्रिया यहां मात्र स्वात्म-प्रत्यभिज्ञान है" जिसमें कुछ नया नहीं प्राप्त होता वरन् मात्र विस्मृत स्वरूप का प्रत्यभिज्ञान होता है।" यह विस्मरण भी किसी बाहरी कारण से जन्म नहीं लेता वरन् परमेश्वर के द्वारा स्वत: आरोपित है। वह तो अपने स्वातन्त्र्य से तरंगित होकर ही निमेष और उन्मेष की क्रीड़ा करता है।" अत: जिस भी रूप में वह जब भासित होना जाता है तक भासित होता है और जब चाहे जिस रूप में अनुग्रह करके उसे वह अपने से एकरूप कर लेता है। अत: तिरोधान, सृष्टि, स्थिति, संहार और अनुग्रह उसी के स्वातन्त्र्य का ही प्रकाशन है।" ये उसकी पूर्णता के ही प्रख्यापक हैं।" इन्हीं के माध्यम से वह परतत्त्व अपनी पूर्णता के आस्वाद से तरंगित होकर नट की तरह क्रीड़ा करता हुआ" स्वात्मप्रच्छादन तथा स्वात्मलाभ के स्पन्दों से स्पन्दित होता है।"

इसी तत्त्वमीमांसीय दृष्टि को लेकर यदि आधुनिक सन्दर्भ में विचार किया जाये तो यह चिन्तन आज बड़ा ही प्रासंगिक है। आज मानवता सांसारिक दु:खों से मुक्ति का मार्ग खोज रही है। ये दु:ख यदि बाहर से आरोपित है तो उनसे मुक्ति कठिन काम है पर यदि हमारी स्वेच्छा से ही ग्रहीत है तो इनसे मुक्त होना सरल है। इसी दृष्टि से यहां कहा गया है यहां कुछ भी छोड़ने या ग्रहण करने की आवश्यकता नहीं है, मात्र स्वात्मा में अवस्थित हो जाना ही दु:खों से सर्वथा मुक्ति है।"

संसार के सारे प्राणी उसी पूर्ण तत्त्व की स्वेच्छा से गृहित रूप है जो आवृत हो जाने से अपने वास्तविक रूप को भूल गये है और इसी कारण संसार के बन्धनों में बंधाकर दुखों के भागी रहे है।" यदि शास्त्राध्ययन से, गुरु के उपदेश से अथवा अपनी प्रतिभा से उन्हें अपने विस्मृत स्वरूप का प्रत्यभिज्ञान हो जाये तो वे अपनी पूर्णता के आस्वाद से भर जायेंगे और संसार के कष्टों से उन्हें मुक्ति मिल जायेगी।" इस प्रत्यभिज्ञान के लिये किसी कठोर साधना की आवश्यकता नहीं है वरन् मात्र अपने में सर्वसमत्व-भाव की दृष्टि विकसित करने की अपेक्षा है क्योंकि जगत के सारे जड़-चेतन प्राणी उसी पूर्ण तत्त्व के संकुचित आभास है। यह संकोच भी उस परमसत्ता की इच्छा का ही परिणाम है और उस संकोच को हटाकर पूर्ण रूप से भासित होने के लिये भी उत्तरदायी है।" अत: परमसत् की दृष्टि से न बन्ध है न मोक्ष। सब कुछ उस स्वतंत्र पूर्ण तत्त्व की स्वतंत्रता का ही प्रकाशन है। अब हमारी सारी क्रियायें उसी पूर्णतत्त्व के प्रत्यभिज्ञान का साधन बन जाती हैं। इसमें यह तथ्य प्रमाण है कि हमारा सारा व्यापार आत्मा के ही सन्दर्भ में घटित होता है और इन क्रियाओं के द्वारा भिन्न को अभिन्न बनाने की प्रक्रिया अपूर्णता से पूर्णता की ओर जाने की दिशा में एक कदम है।" प्रमाता को प्रमेय के साथ तादात्म्यभाव की प्राप्ति भेद में अभेद की स्थापना का प्रयास है।" भेद दृष्टि जहां अपूर्णता की वाचक है वहीं अभेद पूर्णता की निर्देशक है।" हमारी सौन्दर्यग्रहण की सारी वृत्तियां इसी आत्मविज्ञान्तिगत तन्मयीभाव की अवस्था को प्राप्त कराती हुई इस पूर्णता

के प्रत्यभिज्ञान में साक्षात् प्रमाण है।"

इस प्रकार इस चिन्तन के अनुसार सारा व्यवहार अपूर्णता से पूर्णता की ओर आने की यात्रा है। किसी भी पदार्थ से हम प्रभावित तभी होते हैं जब उसे अपने से जोड़ते हैं। इस ममत्व या अहंभाव को जहां शांकर वेदान्त अध्यास का परिणाम मानकर तिरस्कृत करता है वहीं यह तत्त्वमीमांसा इस उस आत्मतत्त्व के प्रत्यभिज्ञान का कारण मानती है। यह तो अपूर्णावस्था को पूर्णता की ओर ले जाने की दिशा में एक सोपान है। इसीलिए आचार्य अभिनवगुप्त यहां कुछ भी त्याज्य नहीं मानते। उनका संदेश है कि अपने में समग्रता की दृष्टि उत्पन्न करो, कुछ भी हेय नहीं रहेगा, कुछ भी त्याज्य नहीं होगा।" यह अच्छा है या बुरा, ये सब तो सापेक्ष धारणायें है, अतः किसी भिन्न व्यक्ति के सन्दर्भ में ही घटित होंगी। यदि एक ही सत्ता है जो स्वेच्छा से नाना रूपों में भासित हो रही है तो हम किसके सन्दर्भ में अच्छा-बुरा, उचित-अनुचित आदि धारणाओं का प्रयोग करेंगे।" सब कुछ आत्मभाव से ग्रहण करने पर ईर्ष्या, द्वेष, वैमनस्य, क्रोध आदि विकारों की निवृत्ति होकर जिस समत्व चेतना का पोषण होगा वही इस अद्वयवादी दृष्टि की आधुनिक सन्दर्भ में प्रासंगिकता है।

इसी को और स्पष्ट करें तो कह सकते हैं कि आज की समस्त समस्याओं का मूल कारण है हमारा एकांगी सोच। वस्तुतः संसार में एक प्रयोजन निरन्तर सक्रिय है जिसकी पूर्ति के लिये ही सम्पूर्ण व्यवस्था सतत प्रवर्तमान है। सारी सृष्टि अपने आप में एक पूर्ण इकाई है, एक वृहत्तर व्यवस्था है। अन्य सब व्यवस्थायें इसी की लघु इकाइयाँ है। वे सभी उसी वृहत्तर व्यवस्था के सन्दर्भ में सक्रिय है। अब न कोई संघर्ष होगा और न कोई टकराव। जब तक प्रत्येक व्यक्ति अपने-अपने निजी हितों की चर्चा में संलग्न है तभी तक सारी समस्यायें, सारे कष्टों की स्थिति संभव है। यदि प्रत्येक अपने को एक समग्र व्यवस्था के अंश रूप में अनुभव करे तो तब पूरा परिदृश्य स्पष्ट होगा और एक व्यापक सोच उत्पन्न होगा जिससे पूरी मानवता का कल्याण होगा।

क्रोध, द्वेष, ईर्ष्या, वैमनस्य सब इसी एकांगी सोच से उपजते हैं। यदि सारी व्यवस्थायें आपस में एक दूसरे से अन्वित है तथा एक वृहत्तर प्रयोजन से संचालित हों। यही चिन्तन विकसित करना काश्मीर शिवाद्वयवाद का लक्ष्य है और इसीलिये यहां की साधना का उद्देश्य है एक पूर्ण जीवन दृष्टि देना। इसी दृष्टि से यहां भोग और मोक्ष दोनों से ही उसी आत्मतत्त्व का लाभ प्रतिपादित है। जहां जागतिक भोग से प्राप्त होने वाला आनन्द वैसे ही स्वरूपलाभ कराने में समर्थ है जैसे मोक्ष की अवस्था में प्राप्त स्वात्मपूर्णता का आस्वाद।" इसका उदाहरण है कलास्वाद जिसमें कला के माध्यम से संकोचाधायक तत्त्वों से मुक्ति होकर लोकोत्तर भोग की प्राप्ति होती है। अतः आत्मानुभूति के लिये यहां संसार के त्याग की आवश्यकता नहीं है वरन् संसार की पूर्णता के प्रत्यभिज्ञान का साधन बनाने की आवश्यकता है।"

अब यदि इसी समग्रतावादी दृष्टि को सांसारिक जीवन पर लागू किया जाये तो आज के समाज की बहुत सी समस्याओं का हल आसानी से खोजा जा सकता है। समाज की विषमताओं, अन्तर्विरोधो, परस्पर वैमनस्य आदि का मूल कारण है हमारा एकपक्षीय सोच। वास्तव में जीवन के सारे पक्ष एक दूसरे के पूरक हैं। संसार का हर पदार्थ, हर विचार एक पूर्ण व्यवस्था का अंग होकर ही सार्थक है। छोटी-छोटी व्यवस्थाओं का, बडी उससे भी बडी का- इस प्रकार सब एक पूर्ण व्यवस्था की ही विविध इकाइयों के रूप में अन्वित है। एक परम प्रयोजन के लिये ही संसार के सारे पदार्थ सक्रिय हैं। अन्तर्विरोध, परस्पर टकराव व संघर्ष की स्थिति तभी उत्पन्न होती है जब हम व्यक्तिगत हितों के लिये सक्रिय होकर सामूहिक हित की बात भूल जाते है। अगर हमें सदैव यह बात याद रहे कि संसार का प्रत्येक व्यापार उस पूर्ण व्यवस्था के अन्दर घटित हो रहा है और उसका लक्ष्य उस परम प्रयोजन की सिद्धि करना है तब न कोई विरोध होगा न कोई संघर्ष और न कोई अव्यवस्था। अब सारे निषेध भी उतने ही आवश्सक होंगे जितने निर्देश। व्यक्ति हित समष्टि हित का हिस्सा हो जायेगा और तक ऐसी समत्ववादी चेतना का विकास होगा जो पूरी मानवता के लिए हितकर होगी।

यह दृष्टि कैसे विकसित हो इसके लिए आवश्यक है कि अपनी सीमित दृष्टि से बाहर निकल कर उस पूर्ण परिप्रेक्ष्य को पहचानें, उस परम उद्देश्य की अपेक्षाओं व सामर्थ्यों को स्वीकारें। यह शास्त्राध्ययन से, स्वप्रतिभा से या गुरु कृपा से संभव है कि हमारे अन्दर ऐसी मानसिकता उत्पन्न हो। ऐसा होने पर जब व्यक्ति अपने को उस पूर्ण तत्त्व की एक इकाई के रूप में महसूस करेगा, उस सर्वशक्तिमान की लक्ष्यसिद्धि में अपने को

मात्र एक माध्यम स्वीकारेगा, तब उसके सारे कार्य, जगत की प्रत्येक घटना उसी व्यवस्था की योजना के अंग रूप में सिद्ध होंगे और तब सारे कष्ट, सारी विषमतायें, सारे मनोमालिन्य समाप्त हो जायेंगे।" आज के समाज के लिये इसी रचनात्मक चिन्तन की आवश्यकता है जहां सारे निषेध, सारे नियम, सारी वर्जनायें उस पूर्ण व्यवस्था के अंग रूप में ही ग्रहण किये जायें। ●

1. पूर्णे सर्वमस्ति, सर्वत्र पूर्णमस्ति, अन्यथास्य पूर्णतैव न स्यात्। तंत्रालोकविवेक (तं.वि.) जयरथ, तंत्रालोक (तं.) अभिनवगुप्त, भा.2 पृ.152
2. स ईश्वरस्वभाव आत्मा प्रकाशते तावद् ....तत्र अप्रकाशात्मनापि प्रकाशते प्रकाशात्मनापि .....। ईश्वरप्रत्यभिज्ञाविमर्शिनी (ई.प्र.वि.) अभिनवगुप्त, भास्करी (भा.) भा.1 पृ.57
3. निरावरणमाभाति भात्यावृतनिजात्मक:।
आवृतानावृतो भाति बहुधाभेदसंगमात्।। तं.1/93
4. ....स एव स्वातन्त्र्यात् आत्मानं संकुचितमवभासयन् अणुरिति उच्यते। पुनरपि च स्वात्मानं स्वतन्त्रतया प्रकाशयति येन अनवच्छिन्नप्रकाशवि रूपतयैव प्रकाशते। तत्रापि स्वातन्त्र्यवशात् अनुपायमेव स्वात्मानं प्रकाशयति सोपायं वा ....। तंत्रसार (तं.सा.), अभिनवगुप्त, पृ.6-7
5. उन्मेषनिमेषशब्दाभ्यां तदुपचरितवृत्तिभ्याम् इच्छामात्रमेकं शंकरसम्बन्धि प्रतिपाद्यते, स च तस्य नित्यो धर्मः स्वभावभूत:, तस्य नित्यो धर्मः स्वभावभूत:, तस्य उन्मेषनिमेषशब्दवाच्यत्वं द्वित्वं च उपचारात्। स्पछनकारिकाविवृति (स्प.का.वि.), रामकण्ठ, पृ.4-5
6. स्फुरद्रूपता कि सत्ता। स्फुरद्रूपता च प्रकाशमानता .... प्रकाशमानता कि प्रकाशाभेद:। सर्वप्रतिष्ठारूप: परमार्थ:। शिवदृष्टिवृत्ति (शि.दृ.वृ.) शिवदृष्टि (शि.दृ.), उत्पल, पृ.148
7. इह भावनां न सत्तासम्बन्धः सत्त्वम्, अव्यापकत्वाद् अनवस्थवैयर्थ्यादिदोषात् न अर्थक्रिया वस्त्वन्तरत्वात् न तत्कारित्वं सर्वदा तदावेशादर्शनात् इति प्रकाशमानतैव अनुन्मूल्यमानतथोचितविमर्शपरिस्पन्दा भावस्य सत्त्वम्। ईश्वरप्रत्यभिज्ञाविवृतिविमर्शिनी (ई.प्र.वि.वि.), अभिनवगुप्त, भा.2 पृ.58-59
8. इह तावत् भावराशिर्यधा विमृश्ते तथा अस्ति, अस्तित्वस्य प्रकाशं शरणीकुर्वत:। ई.प्र.वि., भा.भा.1, पृ.61-62
9. विमर्शनैव हि प्रकाशस्य भावानां च स्वरूपव्यवस्था भवति, तत्र प्रतिष्ठितस्पन्दरूपया प्रकाशव्यवस्था स्वभावमवभासस्य इति न्योयनप विशेषस्पन्दरूपया भावव्यवस्था...। भा.भा.1, पृ.263
10. विमर्शो हि सर्वसहः परमपि आत्मीकरोति, आत्मानं च परीकरोति, उभयमपि एकीकरोति, एकीकृतं द्वयमपि न्यग्भावयति इत्येवस्वभाव:। वही, पृ.252
11. तस्मादनपन्हनीयप्रकाशाविमर्शात्मा संवित्स्वभावः परमशिवः भगवान् स्वातन्त्र्यमहिम्ना प्रकाशत इति अयं स्वातन्य्यवाद:...। ई.प्र.वि.वि. भा.1 पृ.9
12. अतिदुर्घटकारित्वं च स्वात्मतया स्थितस्य विश्वस्य भिन्नतया भासनं भसितस्य तु पुन: स्वात्मभावेन विमर्शनमिति द्विविधम्। भा.भा.1, पृ.27
13. ई.प्र.वि. भा.1पृ.6
14. शक्तिश्च शक्तिमाश्चैव पदार्थद्वयमुच्यते।
शक्तयो स्य जगत्सर्व शक्तिमांस्तु महेश्वर:।। आगमवाक्य, शि.दृ.पृ.98 पादटिप्पणी में उद्धृत
15. तस्मादनेकभावाभि: शक्तिभिस्तदभेदत। एक एव स्थित: शक्त: शिव एव तथा तथा।। शि.दृ.4/5
16. किन्तु मोहवशादस्मिन्दृष्टे प्यनुपलक्षिते। शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते।। ईश्वरप्रत्यभिज्ञाकारिका (ई.प्र.का.), उत्पल, 1/1/3
17. आत्मैव सर्वभावेषु स्फुरन्निर्वृत्चिद्वपु:। अनिरुद्धेच्छाप्रसर: प्रसरद्दृक्क्रिय: शिव:।। ई.प्र.वि., भा.1 पृ.209
18. अन्तर्विभाति सकलं जगदात्मनीह यद्वद् विचित्ररचना मुकुरान्तराले। बोध: पुनर्निजविमर्शनसारयुक्त्या विश्वं परामृशति नो मुकुरस्तथा तु।। तं.सा.1/1
19. भावैर्नास्ति विभेदत्वमथवाम्बुधिवीचिवत्।। तत्र वीचित्वमापन्नं न जलं जलमुच्यते। न च तत्राम्बुरूपस्य वीचिकाले विनाशिता।। शि.दृ. 3/37-37
20. मोक्षो हि नाम नैवान्य: स्वरूपप्रथनं हि स:। त.1/156
21. मोक्षस्य नैव किंचिद धामास्ति न चापि मगनमन्यत्र। अज्ञानग्रन्थिभिदा स्वशक्त्यभिव्यक्तता मोक्ष:।। परमार्थसार कारिका अभिनवगुप्त 60
22. स स्वयं कल्पिताकारविकल्पात्मककर्मभि:। बध्नात्यात्मानमेवेह स्वातन्त्र्यादिति वर्णितम्।। स्वातन्त्रयमहिमैवायं देवस्य यदसौ पुन:। स्वं रूपं परिशुद्ध स्त्रूपृशत्यप्यणुतामय:।। तं.13/104-105
23. शिवादिक्षितिपर्यन्तं विश्वं वपुरुदंचयन्। पंचकृत्यमहानाट्यरसिक: क्रीडति प्रभु:।। अनुत्तरप्रकाशपंचाशिका 2
24. लेलिहाना सदा देवी सदा पूर्णा च भासते। स्पन्दनिर्णय क्षेमराज, पृ.4
25. परमेश्वर: पूर्णत्वात् स्वत आनन्दघूर्णितैस्तैस्तैर्भूतभेदात्मभि: प्रकारैरेवमेतत्सदृशं क्रीडति। हर्षानुसारी स्पन्द: क्रीडा। शि.वृ. पृ.29
26. यश्चायं मोहस्तपसारणं च यत्, तुदभयमपि भगवत एव विजृम्भामात्रं न तु अधिकं किंचित्। ई.प्र.वि. भा.1 पृ.38
27. संसारो स्ति न तत्वतरु तनुभृतां बन्धस्यैय वार्तैव का, बन्धो यस्य न जातु तस्य वितथ मुक्तस्य मुक्तिक्रिया। मिथ्यामोहकृदषे रज्जुभुजगच्छायापिशाचभ्रमों, मा किंचिद् त्यज मा गृहाण विलस स्वस्थो यथावस्थित:।। अनुत्तराष्टिका, अभिनवगुप्त, 2
28. माययान्धो विमोहित: अतएवं कर्माणि स्वात्मनो बन्धकान्यभिमन्यमान एष इति कालादिवेष्टित: शून्यादिप्रमाता संसरति इत्यत: संसारी। ई.प्र.वि. भ.2 पृ.219
29. एकवारं प्रमाणेन शास्त्राद्वा गुरुवाक्यत:। ज्ञाते शिवत्वे सर्वस्थे प्रतिपत्या दृढ़ात्मना।। करणेन नास्ति कृत्यं क्वापि भावनयापि वा। शि.दृ. 7/5-6
30. केवलं एता बन्धमोक्षादिकल्पना मायाशक्तिवशात्। अपरामृष्टस्वरूपस्यैव न तु चिदद्वैतपरामर्शशीलस्य।। विज्ञानभैरवविवृति (वि.भै.वि.) क्षेमराज पृ.120
31. देव: स्वतंत्रशचिद्रूप: प्रकाशात्मा स्वभवत:। रूपप्रच्छादनक्रीडायोगादणुरनेकक:।। तं. 13/103
32. यन्मुक्तस्य स्वांगरूपतया भावा अवभासन्ते। तं.भा.3 पृ.240
33. इदमित्यस्य विच्छिन्नविमर्शस्य कृतार्थता। या स्वस्वरूपे विज्ञान्तिर्विमर्श: सो हमित्ययम्।। अजडप्रमातृसिद्धि, उत्पल।5
34. अहंभावे य एको रसो विश्रान्ति: तत्स्वभावो यत: प्रमाता, अत एव पूर्ण:। न प्रमाणतया संकोचकला अत्र काचिदर्थराशे: सर्वस्य अत्र अहंमयत्वात्। ई.प्र.वि.वि. भा.1 पृ.76
35. तत एव समस्तो यमानन्दरसविभ्रम:। तथाहि मधुरे गीते स्पर्शे वा चन्दनादिके।। माध्यस्थ्यविगमे यासौ हृदये स्पन्दमानता। आनन्दशक्ति: यासौ हृदये स्पन्दमानता। आनन्दशक्ति: सैवोक्ता यत: सहृदयो जन:।। तं. 3/209-210
36. यत्सत्यं यदसत्यमल्पबहुलं नित्यं न नित्यं च यत् यन्मायामलिनं यदात्मविमलं चिद्दर्पणे राजते। तस्वं स्वविमर्शसविदुदयाद् रूपप्रकाशात्मकं
ज्ञात्वा स्वानुभवधिरूढ़महिमा विश्वेश्वरत्वं भज।। अनुत्तराष्टिका 8
37. कुत्सिते अकुत्सितस्य स्यात्कधमुन्मुखतेति चेत्। रूपप्रसारसतो गर्हितत्त्वमयुक्तिमत्। पंचप्रकारकृत्योक्तिशित्वान्निजकर्मणे।। प्रवृत्तस्य निमित्तानामपरेषां क्व मार्गणम्।। शि.दृ. 1/11-12
38. केवलं एता: बन्धमोक्षादिकल्पना मायाशक्तिवशात्। अपरामृष्टस्वरूपस्यैव न तु चिदद्वैतपरामर्शशीलस्य। वि.भै.वि. पृ.120
39. तत्तद्भावसंचर्वणेन निराकांक्षतोत्पादात् स्वात्ममात्रविश्रान्त्या पूर्ण इत्यर्थ:। तं.वि.भा. 2 पृ.11
40. रागद्वेषसुखासुखोदयलयाहंकारदैन्यादयो ये भावा: प्रविभान्ति विश्ववपुषो भिन्नस्वभावा न ते। व्यक्तिं पश्यसि यस्य यस्य सहसा तत्तदेकात्मता- संविद्रूपमवेक्ष्य किं न रमसे तद्भावनानिर्भर:।।
पूर्वाभावभवक्रिया हि सहसा भावा: सदा स्मिन् भवे मध्याकारविकारसंकरवतां तेषां कुत: सत्यता। नि:सत्ये चपले प्रपंचनिचये स्वप्नभ्रमे पेशले शंकातंककलंकयुक्तिकलनरतीत: प्रबुद्धो भव।। अनुत्तराष्टिका 5-6

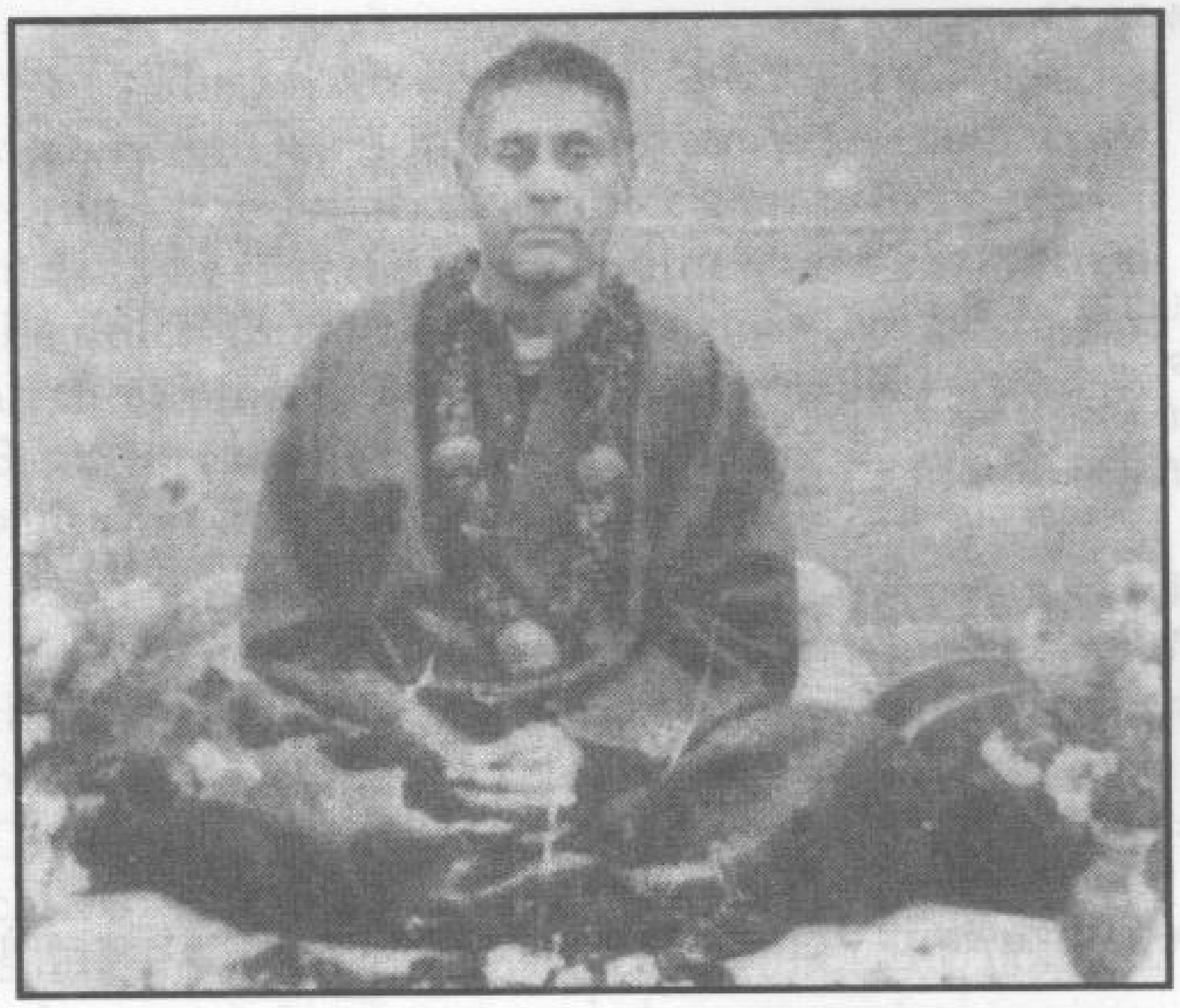
आध्यात्मिक अनुशासन

त्रेयुम व्याख्यान

(मई 11, 1980)

प्राणायामुक सफर–अज़पा गायत्री त चक्रोदय

ईश्वरस्वरूप स्वामी लक्ष्मण जुवन ओस्य 1980 से मंज़ आध्यात्मिक अनुशासनस प्यठ व्याख्यान कोशिर्य पाठ्य दित्यमत्य। तिहिदंय भक्त त ज़ान्यमत्य त मान्यमत्य व्यदवान स्व. जानकीनाथ कौल कमलन आस्य यिम व्याख्यान लीखिथ थव्यमत्य। यिहंदी सुपुत्र स्व. अनुपम कौल कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन। 1993 स मंज़ किताबि रूपस मंज़ छपोव। यिम व्याख्यान छि अस्य यछान वारि–वारि मालिनी हंद्यन परनवाल्यन ति वातनावन्य।



मध्यमं प्राणमाश्रित्य प्राणापान पथान्तरम्।
आलम्ब्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत्।

सु गव 'प्राणापान पथान्तरं मध्यमं प्राणम् आलम्ब्यं' कथं=किथ पाठ्य?' आलम्ब्य ज्ञानशक्ति च'- येलि पूर ह्यस आसि। प्राणस त अपानस मंज़ युस मन्ज़्युम प्राण सोम कुम्भक छु मंज़ प्यठ छु ह्यस सान ठहरुन। सुय गव आसन। आसन गव न भद्रासन, स्वस्तिकासन आदि। येलि ह्यस थविव त्यलिय गछ़न अन्त:करण साफ। तवय छुसव ना वनान ज़ि अख-अकिसुन्द आज़रुन - गाज़रुन गछ़ि न करुन। रुष गछ़ि न थवन्य। पानवन्य गछ़ि स्यठा प्रेम सान रोज़ुन। यलि (प्राणापान पथान्तरं) प्राण त अपानचि वति मंज़ सिरिफ मध्यम प्राणस प्यठ ह्यस रोज़ि 'तदेवानुसन्धानम्'- सुय गव अनुसन्धान। योहोय गव असल आसन। अम्युकुय अभ्यास गछ़ि करुन।

अमि पत गव प्राणायाम–'प्राणादि स्थूलभावं तु
त्यक्त्या सूक्ष्मपथान्तरं। सूक्ष्मातीतं तु परमं स्पन्दनं लभते यत:।।

प्राणायाम: स निर्दिष्टो यस्मान्नच्यवते पुन:।'

सान्यव गुरव छु प्राणचि खस- वसि हुन्द रूप यिथ पाठय समझोवमुत। यि छु द्वयि प्रकार्य -

अख गव अज़पा गायत्रीरूप प्राणायाम–अथ मंज गछ़ि न कनस कन ति शब्द गछ़ुन। शाह खारनस त वालनस मंज गछ़ि न ब्येयिस अमिच हरकत या अम्युक शब्द फिकिरि तरुन। पननिस पानस ति गछ़ि न पताह लगुन। त्यूत गछ़ि यि ज़ाव्युल आसुन। त बासान ज़ि अमिस छे नु पननिस पानस ति खबर रोज़ान। अवय छु ना परमानन्द जियन वोनमुत-

'अस्त अस्त खस्त पंच़ालसय सोहं भैरव बालसय।
टख युथनलगि अथ लालसय मन थ्यर कर पूज़ुन प्रभु।।'

यिं छु न 'टोख युथन लगि अथ लालसय', अद क्याह? यि छु 'टख युथन लगि अथ लालसय'। यि अज़पा गायत्री रूप प्राणायाम युथ न मंज़ छ़े यैनि। यि गछ़ि लगातार त ह्यस सत्य चलान रोज़ुन। अख शाह ति गछ़ि न अन्यथा गछ़ुन।

'प्राणादि स्थूलभावं तु त्यक्त्या' वोन ना बनि। ति गव ज़ि प्राण अपान

गछन न बोज़नय यिज़, यिहुन्द स्थुलभाव, शब्दसान खसुन त वसुन गछि न बिल्कुल बोज़न युन। यि गछि स्यठा ज़ा'व्युल आसुन बन्योमुत। यलि यि स्यठा ज़ा'व्युल बनि त्यलिय छु पर-स्पन्द प्राप्त सपदान। योहोय गव प्राणायाम। यम्युक अभ्यास दृढ़ सपदिथ छु न पत पोत फेरान यथ संसारस मंज़ सु छु न गिरान।

अकि प्रका'र्य किन्य आसनस प्यठ बिहुन गव योहय। मगर यि अजपा गायत्री प्राणायाम छु स्यठा सख्त। यि ह्योकिव न सहल सहल क'रिथ। दोयुम प्राणायाम गव चक्रोदय रूप। चक्रोदय प्राणायामस प्यठ ठ'ह'रुन ह्यस सान ति गव आसन।

इत्येष सूक्ष्म परिमर्शनशीलनीयः चक्रोदयोनुभवशास्त्रदृशा मयोक्तः।
-तन्त्रालोक(7)

योहोय युस अन्तरतम, अन्दर खोत अन्द्युम ह्यस छु य'हय awareness छे परिशीलनीयः=अभ्यसनीयः। गरि-गरि त ह्यस सान अभ्यास करुन। योहोय छु चक्रोदयुक अनुभव शास्त्रदृष्टि किन्य वोनमुत।

वोज़ गव अजपा - गायत्री त चक्रोदय प्राणायामस मंज़ क्याह फर्क छे। अजपा-गायत्री प्राणायाम छु स्यठा मुश्किल। अथ मंज़ गछिव यकदम प्यन्दूल न यियिव लायन। थफ दिवान दिवानय छे प्यवान न्यसर। यि हयकि न तुहुन्द बड़बुडयबव ति क'रिथ। लेहज़ा गछि गोडन्यथ चक्रोदय प्राणायामुक अभ्यास करुन। यलि यि दृढ गछि पत गछि (in the end) अजपा-गायत्री ह'न्दि प्राणायामच कूशिश कर'ज़। नत गछि क्रन्जिलि पोंज़। अजपा-गायत्री ह'न्दिस आसनस प्यठ ओस काकभुषुण्डी बिहिथ। अथ आसनस प्यठ-

'हस्तं हस्तेन संपीड्य दन्तैर्दन्तांश्च पीडयन्।
अङ्गान्यङ्गैःसमाक्रम्य जयेदादौ स्वकं मनः।।'

वसिष्ठ भगवान छु वनान-ही राम! अजपा-गायत्री प्राणायाम खा'तर गछि गोडन्यथ मनुक जय सपदुन। अथ आसनस प्यठ गछि अकि अथ सूत्य ब्येयिस अथस चीर द्युन, पीड़ा दिन्य। दन्दव सत्य गछन दन्द चीरन्य। पनन्यव अङ्गव सत्य गछि पनन्यन अंगन संकोच करुन like tortoise यिथ पा'ठ्य क'छव दु पनुन्य अंग पानसय मज़ चोमरावान त यिथ पा'ठय गछि गोडन्यथ पनुन मन जेनुन। योहोय गव आसन-जय त अजपा-गायत्री हुन्द आसन छु अ'थ्य प्यठ थ्यर सपदान यिथ पा'ठ्य काकभुषुण्डी जियस ओ'स सपुदमुत।

लेहज़ा गछि न अजपा-गायत्री प्राणायाम गोडन्यथय करनि बिहुन। योत ताम न मन रटुन तगि तोत ताम गछि चक्रोदय आसनय करुना।

अच्छा, बोन्य येलि अजपा-गायत्री करि या चक्रोदय करि, यि गव आसन। वो'न्य गछि प्राणायाम करुन।

'प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्मपथान्तरम्।
सूक्ष्मातीतं तु परमं स्पन्दनं लभते यतः।।'

प्राणापानुक वार-वार खारुन वार-वार वालुन ब्येयि ह्यसस रोज़ुन येमि सत्य ज़ा'विलि खोत ज़ा'व्युल परम-स्पन्द लभन यिवान छु। योहय अभ्यास करुन।

'किञ्चदवगम्यते भवतः' (स्वामी जियन वोन यि संस्कृत भाषायि मन्ज़ बोज़न वाल्यन शिष्यन ज़ि क्याह तोरव केंह फिकिरि?यलि सा'रिय यिमय हांगल हि वुछान डीशिख। पत वोनुख-)

हरगा के अथ आसनस प्यठ बेहि न त्येलि अगर अख सास अख हथ त काहन वरियन ति यि प्राणायाम करि किहिंय बन्यस न। सोरुय गछि क्रंजिलि पोन्य। ज़न न किहिंय कोरुन। गुरु-कृपायि सूत्य या पननि वुद्यग सत्य गछि अथ आसनस प्यठ बिहुन तगुन। गुरु-कृपा करि न किहिन्य अगर पनुन वुद्यग आसि न। योग वासिष्ठस मंज छे यह'य कथ वनिमच-

'न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः।
दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया।।'

शास्त्र त गुरु करि न किहिन्य योत ताम न साधक स'ज़ बुद्ध आसि शुद्ध सतोगुणस मंज़ ठहरेमच, अत्यन्त शुद्ध त न्यर्मल बनेमच। लेहज़ा गव आसनस प्यठ रोज़ुन योहोय मध्यम भावस प्यठ ठ'हरुन। यि गोछ न व्याख्या करुन। वोन्य क्याह गव। वोन्य कतिस कालस छुस ब यति।

शंकराचार्यन छि य'ह'य कथ यथ श्लोकस मंज़ वनिमच। (यि कथ मंज़ छु वोनमुत यि प्रिछिव सतलालस)-

'सद्भावनुभवः स्यान्निद्रादौ जागरस्यान्ते।
अन्तः स चेत्स्थिरः स्याल्लभते तदद्वयानन्दम्।।'
-प्रबोध सुधाकर 160

न्येन्दरि हु'न्दिस शुरू गछनस प्यठ त ज़ाग्रतकिस अन्तस प्यठ येमि शुद्ध (निर्विषय) भावुक अनुभव छु सपदान सु हरगाह अन्तःकरणस मंज़ थ्यर रोज़ि, सु छु स्यठा कमसुय कालस ठ'ह'राना तमिकि ठ'ह'रावनुक अभ्यास गछि करान रोज़ुन। येलि सु भाव थ्यर गछि तमि सत्य छि अद्वयानन्दुच प्राप्ति सपदान। योहोय गव 'प्राणायामः स निर्दिष्टो यस्मात् न च्यवते पुनः'।

अद् क्याह प्राणायाम गव अज़ ख़त्म।

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshman Joo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir)

Jammu: 2-Mohinder Nagar, Canal Road, Jammu-180 002

Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calender of Events

2007

March 19	(Monday)	Navreh (New Year)
April 14	(Saturday)	Birth Jyanti Swami Lakshman Joo Maharaj
May 9	(Wednesday)	Varsh Swami Lakshmanjoo Maharaj
July 29	(Sunday)	Sri Guru Purnima
August 28	(Tuesday)	Shravana Purnima
September 3	(Monday)	Janma Ashtami
September 28	(Friday)	Pitrapaksh Jagh Swami Mehtab Kak Ji
September 29	(Saturday)	Nirvan Jayanti-Yearly Jagh His Holiness Swami Lakshman Joo Maharaj
November 14	(Wednesday)	Janma Jayanti Swami Mehtab Kak ji

2008

January	(Saturday)	Janma Jayanti Swami Ramji Maharaj
Febuary	(Tuesday)	Annual Jagh Swami Ram Ji Maharaj
March 5	(Wednesday)	Maha Shivratri
March 9	(Sunday)	Annual Jagh Swami Mehtab Kak ji
April 7	(Monday)	Navreh (New Year)

ISHWAR ASHRAM TRUST

(FOUNDED BY SRI ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

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P.O. Brein.
Srinagar (Kashmir)- 190 021
Tel.: 0194-2461657

Jammu Ashram:
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Canal Road,
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Tel.: 0191-2553179, 2555755

Delhi Ashram:
R-5, Pocket 'D'
Sarita Vihar,
New Delhi-110 076
Tel.: 011- 26958308, 981000995

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To, Date ....

The Secretary
Ishwar Ashram Trust, Delhi

I, hereby request you kindly to enrol me as a member of the SRINAGAR/JAMMU/DELHI/MUMBAI Kendra of the Trust in the category indicated below:

☐ Donor	one time donation of Rs. 1.00 Lakh.	
☐ Patron	one time donation of Rs. 10,000.00	
☐ Life Member	one time donation of Rs. 3,000.00	
☐ Associate Member	Annual	Rs. 300.00

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(Rs.........) Rupees ....Payable to Ishwar Ashram Trust at Srinagar/Jammu/Delhi.

My particulars are as under:
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I pledge to abide by the rules & regulations of the Trust and will be delighted to contribute and work fro the Trust in the areas of following areas:

(a) Organisation of conferences, seminars, lectures, study circles etc.
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(c) Publications
(d) Sale of books/cassettes, photographs, CD's etc.
(E) Procurement of advertisements.
(F) Publicity
(G) Medical, charitable & social welfare activities.

(Please tick mark (✓) the options)

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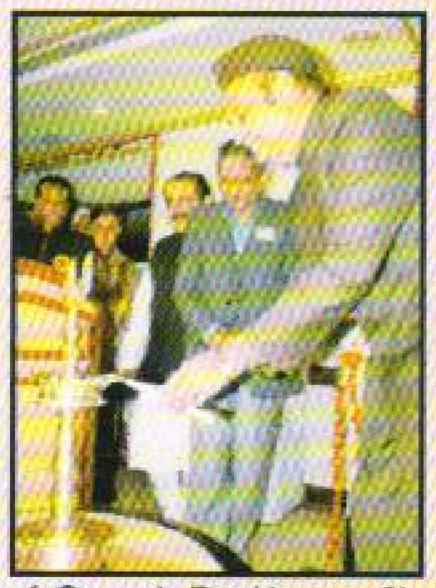
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International Seminar on Kashmir Shaivism at Jammu

Day Two: March 18, 2007



Floral tribute to Gurudev



Chief Guest, Dr. Karan Singh, lighting the ceremonial lamp



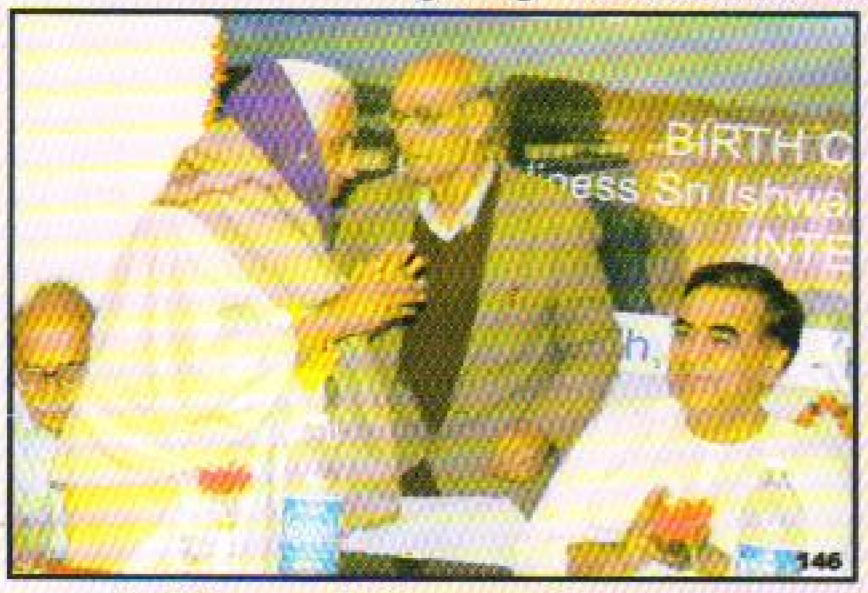
Dr. Karan Singh addressing the audience at the Seminar



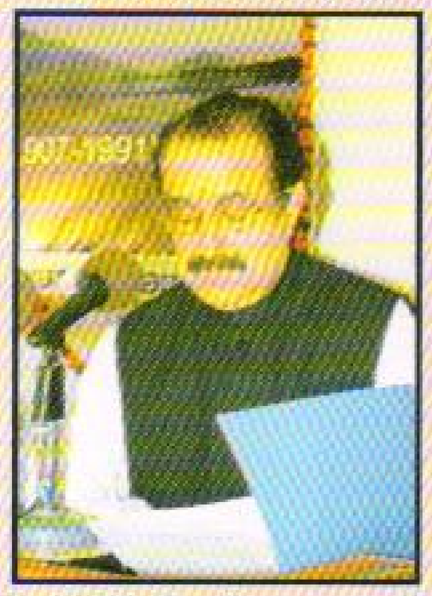
Dr. Karan Singh releasing audio CDs



Welcome address by Shri Vijay Kumar Kaul

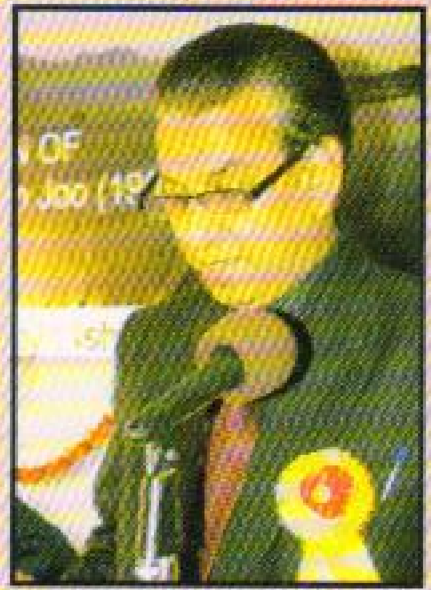


Shri Somnath Saproo, Convenor, presenting a shawl to Dr. Ved Kumari Ghai



Shri R.K. Sadhu reporting on Centenary Celebration programmes

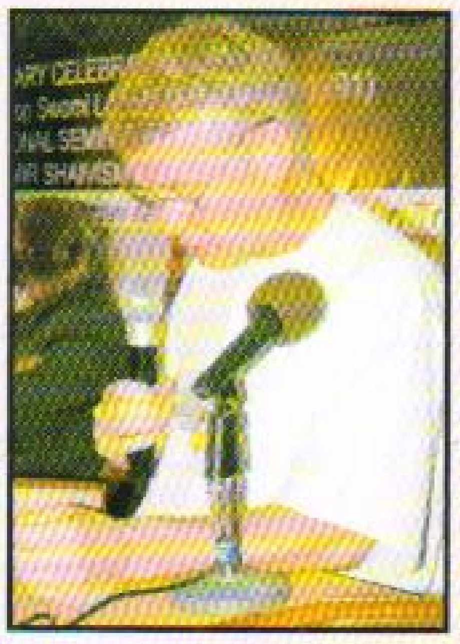
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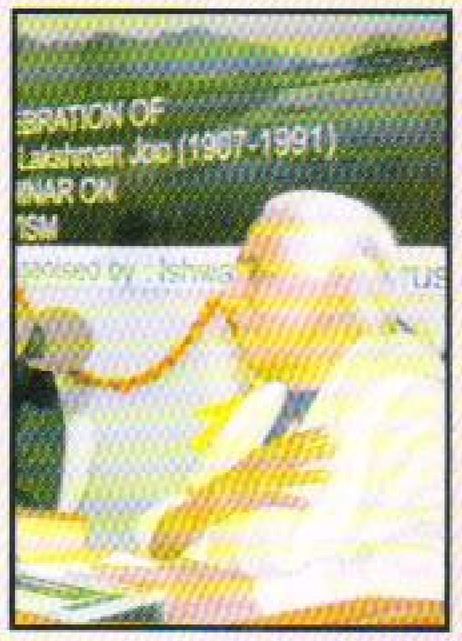
Prof, M.H. Zafar



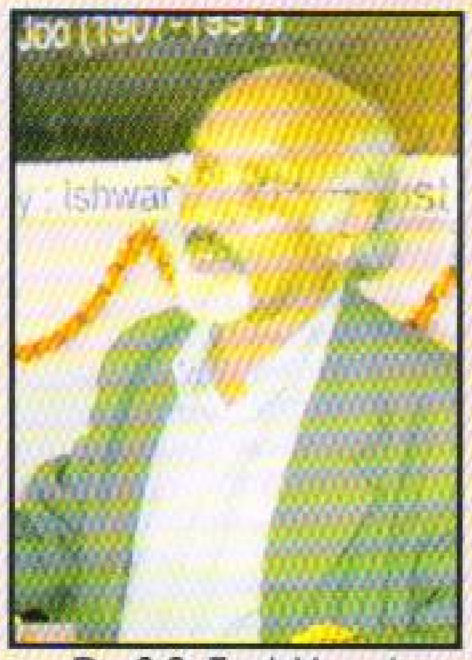
Shri George v. Barselaar



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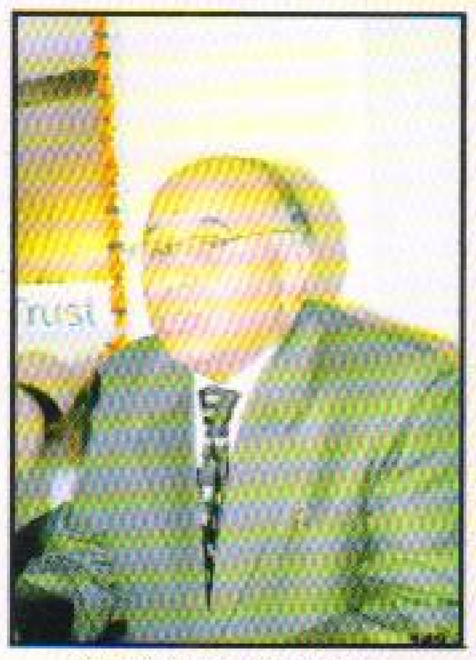
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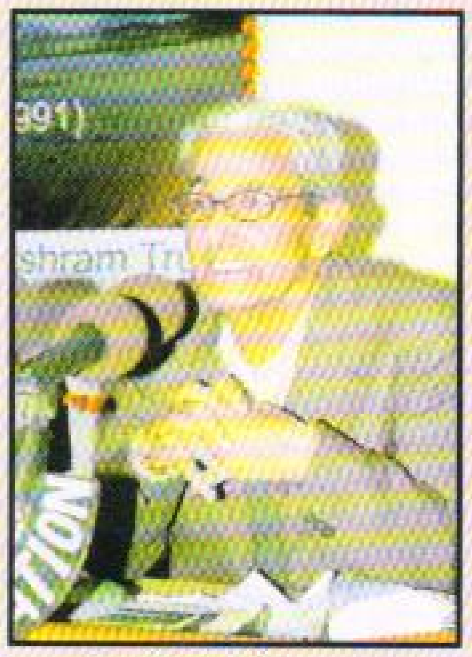
Shri Moti Lal Qazi



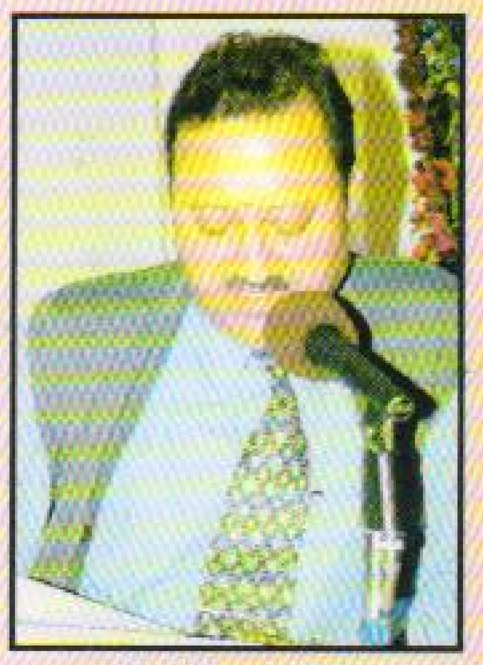
Shri A.N. Ganju



Shri Ramprakash, former IGP



Dr. O.N. Chrungoo



Shri Ravi Kaul



Another view of the audience



Kathak dance presentation by children

Brisk sale of books at the book stall



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